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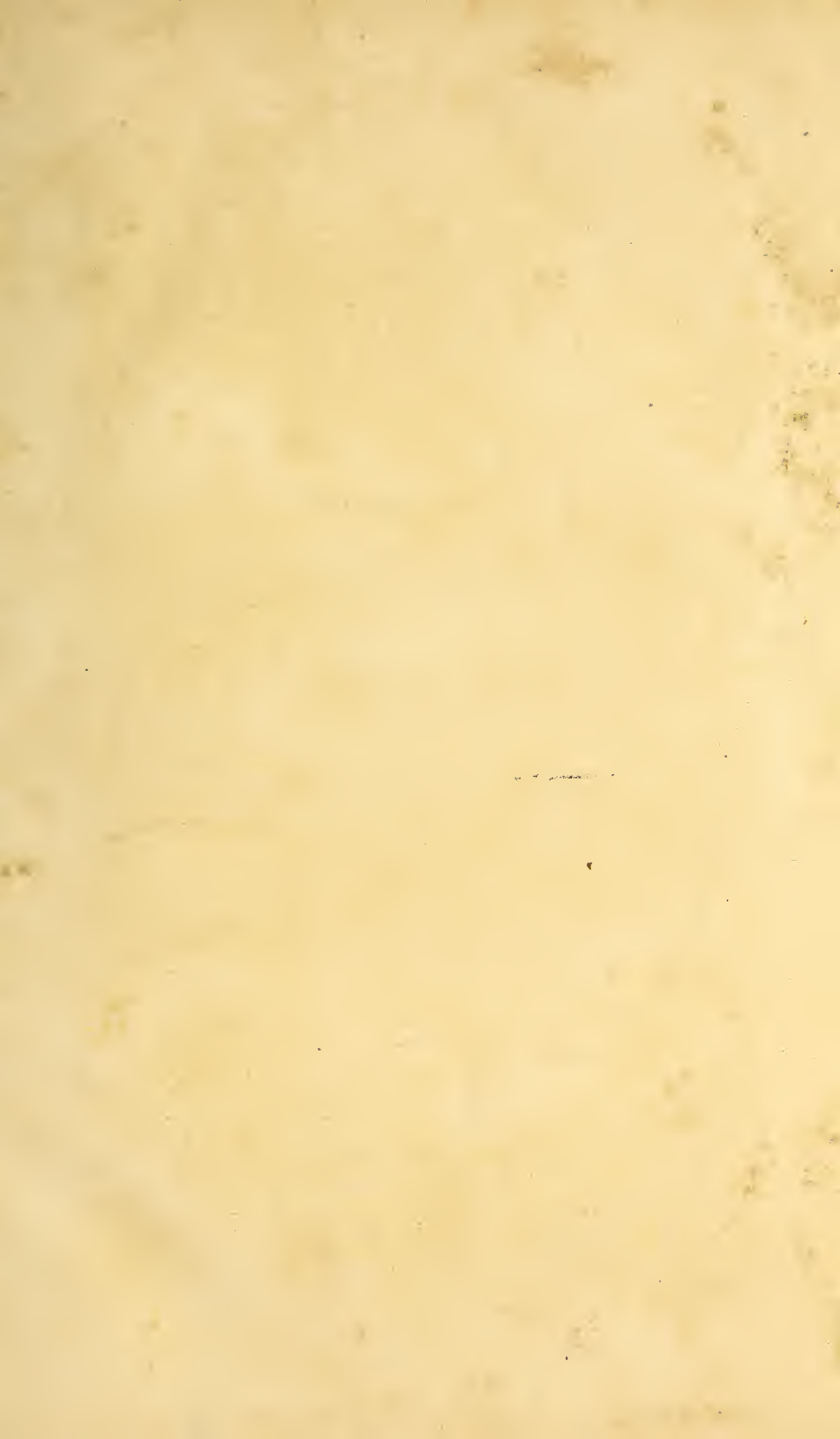
ALBANY, N. Y.

CLASS.....NO.....















# HALL'S

# JOURNAL OF HEALTH,

## FOR 1856.

HEALTH IS A DUTY.—ANON.

“MEN CONSUME TOO MUCH FOOD AND TOO LITTLE PURE AIR;  
THEY TAKE TOO MUCH MEDICINE AND TOO LITTLE EXERCISE.”—*Ed.*

“I labor for the good time coming, when sickness and disease, except congenital, or from accident, will be regarded as the result of ignorance or animalism, and will degrade the individual, in the estimation of the good, as much as drunkenness now does.—IBID.

EDITED BY

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1856.



1842

# REPORT OF THE

COMMISSIONERS

OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION

PASSED BY THE HOUSE OF REPRESENTATIVES

ON JANUARY 15, 1842

AND

IN ACCORDANCE WITH A RESOLUTION

PASSED BY THE SENATE

ON FEBRUARY 11, 1842

AND

IN RESPONSE TO A RESOLUTION

PASSED BY THE HOUSE OF REPRESENTATIVES

ON





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# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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VOL. III.]

JANUARY, 1856.

[NO. I.

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## SALUTATORY FOR 1856.

A HEALTHY New Year to you, reader! and as many returns of the same, as you will be entitled to by the moderate use of *all* the good things of this life, and a wise avoidance of the evil. And remember, that it is for yourself to determine, whether your aggregate conduct for the year eighteen hundred and fifty-six, shall be as *wood, hay, stubble*, in the great structure which is to lift humanity from want and sin, and raise it to the skies, or whether it shall be a grain of sand, a key-stone or a corner.

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## PROVIDENCE AND DISEASE.

WE do not believe that Providence has any thing to do with the production of sickness or disease, beyond the institution of certain laws which he has made for the government of the world, any more than that he has an agency in the burning of our finger, if we put it in the fire. We think that very many obituary notices are impious, so far as the agency of the Almighty in removing valuable lives is specially charged. That He mercifully *overrules*, we thankfully admit, but that he changes any organic law, or throws up miraculous barriers to resist the ordinary results of their infringement, we do not believe. Our meaning practically is this: had we gone to Norfolk to help the sick, we should have uttered no prayer for protection against the disease *per se*, we would have looked for no preternatural shield to have been thrown around us, but we would have steadily sought for guidance to live in such a manner as was most wisely calculated to give us strength, vital force to



resist, and to throw off the causes of the epidemic; we would have hoped for no favor because of the humanity of our mission, but we would have looked for immunity in proportion as we lived up to the laws of our being. Let no *weak brother* take offence at this doctrine, but take courage when we assure him that our view of the subject is the ground of more heart-felt thankfulness than his, while its rationality is so much the more ennobling. We feel thankful, not that He throws around us an abnormal, or preternatural barrier against disease, but that the laws of our being are so lovingly instituted, that their observance is inevitable of safety, health, and happiness, thus offering the highest premium for the cultivation of our intellect in the study of His ways; this very cultivation happyfying us here, and preparing us for a nearer elevation to Himself when time has passed away.

Norfolk was sickly, because it was unwisely located: more sickly this last summer than usual, because its inhabitants have not had the industry and forethought to remove far enough from them, the accumulating garbage of successive years, and to interpose those contrivances which an elevated science would have indicated, had she been importuned. The elements of disease have been accumulating from year to year by a succession of impressions on the constitution of the inhabitants until the culminating point was reached, and nothing more was wanting to the terrible explosion but the application of the match, which was nothing more than a greater variation than common in the warmth and moisture of the season. Either of two things would have caused an immediate disappearance of the pestilence. Submerging the city and suburbs with a foot deep of running water, or a temperature steadily below seventy degrees of Fahrenheit. The reason for these sentiments are not given now, but we propose doing so in some more inviting form in one of our subsequent numbers. We merely hint enough to set our intelligent readers thinking. We love to make people think; it is only the thoughtful who are of any account in a world like this; it is the thoughtless, the heedless multitude who heap want and calamity and disease on themselves and on too many of those with whom they are brought in frequent association. Now for the bone to pick; untying the Gordian knot.

A heat of ninety degrees will always generate *miasm* in damp and dirty localities. This miasm is the cause of epidemic diseases, but it cannot rise through running water, nor can it exist as such at seventy degrees. The reason that epidemics do not promptly abate on the advent of either of the conditions named is, that at any given time, there are some systems just ripening into disease. The great practical lesson taught by these considerations is, that in times of individual or general sickness, our wisdom consists in industriously searching out, and removing the causes of disease, looking humbly to God for suggestive guidance in these investigations, for strength in the prosecution of our activities, with thankful reliance on the triumphant working of the laws which He has ordained.

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### COLD BLOWS THE WIND

This January night, chilling the heart's blood of many a toiling widow, of many an orphan or more than orphan child, in this multitudinous city, in its damp and noisome basements, in its dark and cheerless garrets, its filthy alleys and its reeking lanes. Have a thought for them, you more favored few! who this blessed hour revel in happiness, well warmed, well clothed, well fed, gathering around your parlor fires, surrounded by wife, children and friends. Stop the music, hush the laughter, think and make note of it, how many a garment thrown aside to be worn no more, lies useless in the many lockers of your mansion, then bid the music and the mirth go on: it will be sweeter than before. But to-morrow send those rejected dresses, coats, shoes, &c. to No. 11 Clinton Hall, Astor Place, New York; and if you please, a few dollars cash inside the box. Send them, freight-paid, by some city express. Friend Crafts says who lives at 130 East Twenty-first street, or office 74 Maiden Lane, for a shilling he will take a good sized box there, where will be found a gentleman of talents and standing, and who has a heart just large enough to induce him to spend his whole time in finding out, not where such things are needed simply, but where they may be worthily and judiciously bestowed. You need not send your name, "*its record is on high.*"

## CONSUMPTION CURE.

THERE will soon be so many methods of curing this formidable malady, it would seem good policy for people to do all they possibly can to become consumptive, on the general principle, that as two distinct diseases do not prevail in the system at one time, and consumption being cured without any difficulty, such as by smelling sugar, smoking arsenic, or less laboriously still, drinking brandy, that being to a large number no trouble at all, not the slightest, in fact rather pleasurable if any thing, the most direct road to health for those who have any thing the matter with them is to get consumption, get cured of it by selecting the most agreeable method of the many proposed, and be permanently well.

A statement was recently made in a European Journal, that arsenic smoking has been successful in the hands of some, in restoring consumptive persons to fulness of flesh and to the soundness of health ; this article, in consequence of the reckless and careless manner with which newspapers are "scissored " up, daily becoming more common, has been very extensively copied, and without a warning may do injury. It is a fact that smoking arsenic, or eating it, will give plumpness to the flesh, and so will porter or cod liver oil ; it will paint upon the cheek the ruddy hue of health, and so will good brandy ; it will remove shortness of breath with astonishing promptitude, and so will a plug of tobacco or opium, or a good breath of ether or laughing gas. We have no objection at all to the arsenic treatment, except that as soon as the patient ceases to use it, he dies ; and if he continues its use, he dies any how, only more rapidly than he would with either opium, cod liver oil, porter or brandy.

Let it not be forgotten, that no agent is curative of consumption which does not impart vigor to the digestion, and capacity to the lungs to use a larger amount of that which great nature has expressly provided for their nourishment, the pure air of heaven ; and which, as every educated man must know, is the only thing in the wide universe which can put the finishing stroke to that which is then called "*blood*," the only thing which can perfectly unload the blood, when diseased or impure, of that which has rendered it so. When



will intelligent men learn to think for themselves, and cease to place their own lives and health and those of their families and friends, in the hands of the specious, reckless, and unprincipled charlatan! A publication is in press, and perhaps now out, by Fowler and Wells, 308 Broadway, New York, entitled, "*The Alcoholic Controversy*," which we feel justified, considering the character of the house, in recommending, unseen, to the American people, exposing as it will, the Brandy, Gin, and Arsenic fallacies.

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## PRACTICAL KNOWLEDGE.

THE world little imagines how largely it is indebted to the laborious researches of scientific medical men for many of the most important truths relative to human health, happiness and life. As population increases, and the value of food is enhanced, the knowledge which Chemistry has elicited is becoming more and more valuable in a practical point of view. In our number for June, 1855, under the article "The Food we Eat" use was made of some of these truths.

"How much ability to labor can I derive from eating a pound of potatoes, or a dollar's worth of brandy, beer or gin?" are items which could be turned to large account by multitudes of the toiling poor.

Some kinds of food are more nutritious than others, and if it should be found that articles which are cheapest, have most nutriment, and give the highest ability to labor, then knowledge becomes money to the poor. Tables vary, but some of the general results are as follows: one pound of rice, prepared for the table, gives eighty-eight per cent. of nutriment, and consequently, a relatively proportional ability to labor, compared with other articles of food. A pound of beef, costing fifteen cents, gives only twenty-six per cent. of nutriment. According to these estimates, therefore, rice as an article of food, is one hundred per cent. cheaper, one hundred per cent. more valuable to the common laborer than roast beef, yet countless numbers of the poor in New York, strain a point daily to purchase beef at fifteen cents a pound, when they could get a pound of rice for one-third the amount, the rice too, having three times as much nutriment as the beef, making a practical

difference of six hundred per cent., aside from the fact, that boiled rice is three times easier of digestion than roast beef, the rice being digested in about one hour, roast beef requiring three hours and a half. There is meaning, then, in the reputed fact, that two-fifths of the human family live mainly on rice. We compile, therefore, the following tables for preservation, as being practically and permanently useful. All the economist requires, is to compare the price of a pound of food, with the amount of nutriment which it affords.

Kind of Food.	Mode of Preparation.	Per centage of Nutriment.
Oils, - - -	raw, - - -	95.
Peas, - - -	boiled - - -	93.
Barley, - - -	boiled - - -	92.
Corn Bread, - - -	baked - - -	91.
Wheat Bread, - - -	baked - - -	90.
Rice, - - -	boiled - - -	88.
Beans, - - -	boiled - - -	87.
Rye Bread, - - -	baked - - -	79.
Oat Meal, - - -	porridge - - -	74.
Mutton, - - -	broiled - - -	30.
Plums, - - -	raw - - -	29.
Grapes, - - -	raw - - -	27.
Beef, - - -	raw - - -	26.
Poultry - - -	roast - - -	26.
Pork, - - -	roast - - -	24.
Veal, - - -	fried - - -	24.
Venison - - -	broiled - - -	22.
Cod Fish, - - -	boiled - - -	21.
Eggs, - - -	whipped - - -	13.
Apples, - - -	raw - - -	10.
Milk, - - -	raw - - -	7.
Turnips, - - -	boiled - - -	4.
Melons, - - -	raw - - -	3.
Cucumbers, - - -	raw - - -	2.

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A BEAUTIFUL COMPLIMENT TO THE PHYSICIAN.—I dare not place any gift, however beautiful, or any success however brilliant, above the talent or the skill which can relieve a single pang, and the self-devotion which lays them at the feet of the humblest fellow creature.—*Oliver Wendell Holmes.*

## WHY?

WHY will a sensible man attempt to enter an omnibus on a rainy day with the large end of his umbrella foremost?

Why do ladies from the country and un-self-possessed ladies from the town, walk the streets with one end of their parasol stuck in the mouth or near the chin? We knew a lady to be run against by a man in a hurry, the end of the parasol was driven against a tooth, knocked it out, and passing on, pierced the roof of the mouth.

Why are points made to parasols and umbrellas? A year or two ago a person was walking along the streets of New York rapidly, another being ahead of him with the sharp point of his umbrella sticking out under his arm or over his shoulder, and stopping suddenly, the point entered the eye of the man following, causing a wound which terminated in death.

Why do the architects of New York persist in having great wooden cornices to their buildings? They are children's make-believe; resemble nothing under the sun but themselves; are not only useless, but are eminently dangerous, in case of fire. I have seen a quarter million of dollars destroyed in two hours of a winter's night by the cornices taking fire from a building on the opposite side of the street.

Why will a gentleman who pretends to any degree of personal neatness and deportment, especially if he has cough, cold or consumption, evacuate his mouth and nose on the side-walk in preference to stepping to the gutter?

Why does a gentleman or lady, after service, stop another in the church aisle and engage in conversation, thus arresting all in their rear?

Why do nine women out of ten have the *vis-inertia* of the Cordilleras when another person wishes to occupy a vacant seat beside them in an omnibus, pew, or rail-car?

Why do sensible people often sit down to table and begin to eat "*when they don't feel like it,*" and *force it down*, when they know that a pig could not be hired to such a performance, to say nothing of the loss of that much food to the world, which many a poor brother in humanity would be glad to get?

Why do many people take bitters before meals to increase their appetites, when without that stimulus they eat more than



they can healthfully digest? If they must stimulate at all, why not take it after meals, to allow its force to be expended in helping the stomach to digest more perfectly what nature called for, uninterfered with?

Why do we pursue the seemingly suicidal course of instructing people how to avoid disease and physical injuries, when we make our living by endeavoring to relieve them? Because man's vanity prompts to the acquisition of knowledge, while not one in a thousand has common sense enough to practice it; hence we sell the knowledge first and the physic afterwards.

---

### THE PROCLIVITIES

OF the age are towards every man becoming his own shoe-black. Newspaperdom is getting wise, very. Every editor who can boast of a circulation of fifteen, dead heads and exchanges not included, sets himself up as Sir Oracle on every subject under the sun—some even going higher, not a few daring to interpret the meaning of Scripture for the guidance of their readers, and meeting with no resistance, they have made bold to invade the time-honored domain of us Doctors. Now, having some considerable affinity for *Friends'* principles, we content ourselves with a decided protest, not however wishing it to be understood to guarantee a literal adherence, or that we might not "bolt" if provocations are intensified.

We have no doubt that the world would be the better for it, if every newspaper in the land were to rigidly exclude from its columns everything which had a bearing on health, except such as referred to the daily habits of life, and even these to admit with caution, knowing, as we do, that many things which, at the first glance appear rational and useful, will not bear the light of investigation.

The N. Y. OBSERVER for Nov 27 informs its readers that *teeth are rendered insensible to pain* by inserting a pill into the hollow of the tooth made of Canada Balsam and slacked lime, and that immediate relief is afforded in *all* tooth-aches but those arising from chronic inflammation—closing with the usual twaddle about its being 'SAFE, SIMPLE, and can be easily tried by any person.' Suppose this were so, how many people know

what *Canada Balsam* is, or where to get it? Certainly it would require less time to consult an intelligent dentist or physician, with the advantage of being on the safe side, for if it did arise from 'chronic inflammation,' from a sac at the root, the pill, by hardening and closing the natural vent, would aggravate the pain to an extent unendurable, or force a fistulous ulcer in some part of the jaw. Our advice is, if any thing is the matter with your teeth, go to a good dentist at once, and even if nothing is the matter, consult him twice a year, and compel each one of your children to do the same, from the age of five years up to the time of marriage, and these children will have reason to thank you for it to the close of life.

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### SEEKING HEALTH.

IN our June number for last year, there were some suggestions made to invalid clergymen as to the means of regaining their health without the necessity for intermitting the labors of their office. Among these were instructions for literally carrying out one of the last injunctions of THE MASTER, "*As ye go, Preach!*" A happy confirmation of the practicability of our suggestions, is found in the statement of a Missionary in the North of England. A servant girl was sent to show him the way at a particular part of his journey. On parting with her, he spoke a kindly word to her, closing with a scripture expression, "*Seek ye the Lord while he may be found,*" and passed on, not expecting to meet her again, until the judgment. Some years after he did meet her, a grown woman, a widow and long a consistent Christian; on inquiry it was found, that the text which he quoted was like a nail planted in a sure place, fixed by the master of assemblies.

The clergy of this country are hard worked men, and if any class in the community ought to have some weeks recreation in summer time, they should. Without therefore dictating to them how that recreation ought to be enjoyed, we simply suggest a manner of taking it, rather different from the common method of going to the sea-shore and visiting watering places.

What does a hard working clergyman want, in the heat of mid-summer, when both mind and body are so worn and relaxed, that thought becomes an effort and a burden? Does



he want to be put to sleep on the shelf of a steamboat, to occupy some pent-up room with scarcely space to turn around, to inhale the air already tainted by the natural and artificial perfumery of the five or six hundred other invalids under the same roof; or if he takes a walk, to breathe an atmosphere saturated with the clouds of dust which a thousand coming and departing vehicles, raise in the vicinity of the Hotels of New Port and Saratoga; to lounge about in semi-drowsiness for hours and hours of the day time, to be deprived of all connected slumber during the night by late coming or early going guests, as well as by the "hoppers" who do not retire until the small hours of the morning come; to be tempted beyond nature by highly seasoned food, more disease-engendering than any thing he can get at home; to guzzle down every morning, whole pints, miscalled spring-water, whose villanous smell turns a healthy stomach a mile off; and last, not least, to be kept on the strain of his proprieties, more unrelenting than among his own parishioners? Does a worn out mental worker require any of these to aid in his restoration? What infatuation of fashion! There have been times among the warring of nations, when soldiers from the able bodied were too few to meet the emergencies of the occasion, and levies had to be made among the feeble, the sick, and the aged. All reflecting men must admit that now, as in the Saviour's day, the *Harvest truly is great, but the laborers are few*. Under ordinary circumstances this is so, but it becomes a truth with an emphasis when we look at the hordes of refugees, criminal and atheistic foreigners which flock to our shores at the rate of nearly a thousand a day into the port of New York alone. We think that fact of itself makes it an emergency of the times which warrants a levying on the abilities of the sick and feeble folk of the church, for every little helps.

Our plan for clerical summer recreation is this: let every man leave his door on a good horse, with a Bible, Hymn Book and Concordance, and one change of inner clothing in his saddle-bags, let him take a direct line for any point a hundred and fifty miles west of the Mississippi, making his appointments ahead, as stump politicians and the good old methodist circuit riders used to do; a sermon for twelve o'clock and "candle lighting" at another place, of each day, at some hotel, post office, or country village, having family prayers wherever he passes a



night, and leaving some kindly impressive word or phrase with almost every person with whom he is brought in contact. Can any rational mind doubt that with such a general course, a better footing up will result for health here, reflection in after life, for reward at the judgment day, than there would be from a summer at the Spa?

---

### EQUANIMITY OF MIND,

How health-saving, how dignified, how philosophical ! per contra, the *Fiery Folk*, the lapdog sort, how terribly fierce they are, in a moment blazing hot—about nothing ! when you come to examine into the merits of the case. Spasmodic people, who take the world by fits and starts ; in the skies to-day ; to-morrow—in the cellar ! every thing, any thing, nothing : doubtless they have their uses, like the insect of an hour, or an atom in the air, but if ever any single individual of this, not innumerable tribe, came to anything, we have yet to arrive at the knowledge of the fact ; their more obvious uses are, by misapprehensions, to set people by the ears, to excite family quarrels, and originate ill will among neighbors. Whipper-snappers are they, busy-bodies, never happier than when up to their eyes in other people's business, at the expense of their own ; marvellously benevolent towards every body else but their own wives and children. The end of such is to die early, and to die poor ; or if they live long, their lives are more a burden than a blessing to the community among whom it was their lot to fall.

Widely different is the aim and end of the man who takes the world calmly, who takes time to make himself *master of the whole fact* before he moves a step ; such a man seldom acts wrong, is seldom found in a false position, and is consequently under no necessity of resorting to humiliating quibbles, or even questionable expedients, to extricate him from a predicament ; the necessary result being, in the course of years, an abiding impression on his own mind that he has acted right in all things, and being conscious of no wrong, of no quibble, feels always safe, is subject to no unpleasant surprises. Such a man, having no ground for apprehensions, and yet being open

to all the enjoyments which other men are, has that stereotyped *equanimity of mind*, which, while it closes the gate against the host of ills which wrong-doing entails on the wicked, opens a door to pleasures innumerable, boundless! These are the men who uniformly "succeed" in life, in any country, and in every clime:—succeed, not merely in the accumulation of money, but in that which is of greater worth, in securing a position in society, and a name, which is the synonyme for all that is solid, manly and good—not only so, the pulses of life beating regularly, they necessarily beat long, for the system is subject to no shocks, is racked by no explosions:—so that they have not only made a fortune and a name, but secured long life to enjoy them, that very enjoyment consolidating both.

This is not a beautiful theory spun out at our own office fire of a bright frosty morning in December, nor yet under the unreliable exhilaration of a cup of tea or a glass of wine, but it is the result of convictions founded on the observation of men and things, confirmed by a *living truth*, in the persons of a whole community of people, whose increasing fewness in the old world, as well as in the new, we on some accounts do sincerely deplore, we mean the "Society of Friends," commonly called *Quakers*. Recent published statistics in England show, that while the average duration of human life is estimated at thirty-three years, that average among these people is fifty-one years, exhibiting thus, this broad practical fact, *that a course of life which promotes an habitual EQUANIMITY OF MIND*, the feature which stands out above all others in the every-day character of Friends in this country as well as in England, *is highly conducive to bodily health and length of days*.

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### A SICK MIND.

NOT a diseased mind; that might imply something akin to insanity; such is not our meaning. The body may be diseased functionally; the whole machinery is perfect as to parts, no portion is broken or destroyed, but it does not work well,—so we mean as to the mind, when we term it "sick;" it is perfect, it is sound, no decay, but it does not work smoothly, effectively. We all sometimes feel as to the body, a general tired-



ness, or discomfort, without being able to locate it precisely, or even give it a name, but we feel very sensibly that something is wrong; there is no elasticity, no vigor, no desire for activity. If under such circumstances we work at all, it is a dragging effort, it is an up-hill business, it is a labor; under different circumstances, work is an actual pleasure, and what we do tells; every stroke counts, and there is progress. Now apply this to the mind, and men who are accustomed to mental effort will feel our meaning at once. To accomplish much work physically, the whole powers of the body must be steadily engaged; but if called frequently away to do something else, or if only one hand be employed in the work proper, while the other is engaged in some secondary object, we see at once that a full day's work cannot be done. Precisely so with the mind. That man works efficiently, whose whole mental energies, undiverted, are laid out on the thing before him. Any one can make a practical experiment in this direction, by writing an hour alone in a private room, and writing another hour on a similar subject in his public office. There is not one of our thinking readers but sees our meaning, and feels its force. But, while all admit it theoretically, few indeed act upon it practically, as applied to an object, which is second in importance to none other known to man—we mean THE DIFFUSION OF PURE CHRISTIANITY. We beseech our readers to hear us patiently, for we argue *ad Hominum*.

This article has been suggested by an item in the *New York Independent* for November 1st, by a "MAINE SUBSCRIBER," on the *Retrogression* of "Congregationalism." In the next column is one of similar import from the *Christian Witness*. They intimate that the church is declining from want of the right kind of preaching. Other denominations have churches in various parts of the country, whose membership is not as large, nor influence as great, as it was twenty years or more ago in a population about the same. The churches with which we were ourselves familiar in boyhood, have nearly all dwindled as to influence, numbers and efficiency: and in New York city itself, several denominations number less, in proportion to the population, than they did many years ago, while the number of conversions a year, are most discouragingly few. We propose to show where the fault lies. Why is it that Bible Religion

does not more rapidly widen in its influences? To advance any interest among men, there are three elements of success essential;

It must be important,

It must be practicable,

It must be strongly presented.

But as to Religion, nothing can be more "important," as all will allow.

It is "practicable" for all men to become religious, for *who-soever WILL let him come; ye WILL NOT come unto me that ye might have life*, is a "bone," or file, or fence rail, which the divine must gnaw, not the doctor; but the general idea is, that men could become religious, if they wanted to do so: hence, religion is not "impracticable," that it does not spread more rapidly must therefore arise from the manner of its presentation to the irreligious; there is where *we* trace the defect. Church members do not present it in their conduct, with that bold and beautiful distinctness which compels admiration and conviction. But this is not the main reason, this is not the point at which we are driving. As a doctor, we can find no rest, no starting point, no foundation,—until we discover *THE great cause!*

It is because the mind is sick, the mind of the ministers of religion is sick, so that they cannot present that great subject to men as it ought to be presented, and as never has failed of success in time past, nor ever can in time to come, when thus presented. The mind of the ministry is sick, because the people are at fault, in not affording the clergy that material aid, which, while it places them above all fear of want, at the same time releases them from all pecuniary care, and would enable them to concentrate, uninterruptedly, every energy of mind and heart in the great one work of urging upon men the first chief aim of life, due preparation for an immortal existence. What would become of any army, whose officers and men had to toil for their daily bread, or of any government whose leaders had to work for a living. What would be the results of any great national undertaking, if the energies of the leading men were constantly diverted or interrupted by necessary efforts to obtain and cook each daily meal. In every department of life, in every institution of society, involving

responsibility, requiring talent, learning, cultivation, industry, men are paid for their management to an extent which enables them to spend their whole time, and their unfettered energies in such management, and no undertaking can succeed, if its officials are not thus abundantly paid; there is not an instance of it in all history, and with these facts before us, it is past conjecture, except *from innate indifference*, how the common mind in this country has practically settled down upon the impression—that clergymen are to support themselves pecuniarily,—and being left to themselves thus, except an average pittance (out of cities and large towns) barely enough to feed a good horse, their capabilities are squandered in one way and another in efforts to provide food and clothing for their wives and children, while the surplus of time only is given to their appropriate calling; this indeed they are commanded to do, family first—the Church next, for if ANY man provide not for his household he is worse than an infidel. In the vain effort to give more of their time to the Church than their pecuniary situation allows, these excellent men, with all their learning, talents and capabilities, fall into embarrassments more wearing upon the bodily health, more wasting to the mental energies, than the hardest labor in the fields or on the highway. The medical reader of all schools will bear us out unhesitatingly, and without one dissenting voice, founded on the first principles of physical and mental science, that the human mind works efficiently in the proportion that it is exempted from all distracting influences. This subject merits the mature study of all Christian men, and then, the practical personal application as involved in the question,—*Is MY Minister's salary fully adequate to his whole family expenditure?*

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### THERMOMETERS!

If properly used, might be made one of the most money-saving articles of the household. We noticed sometime ago an advertisement in one of the papers that *Fowler & Wells*, 308 Broadway, New York, had them for sale at all prices, from fifty cents to dollars.



There should be a thermometer in every chamber in the house, one in each hall or passage, and a large one at some easily accessible northern exposure out of doors, with a red column, and which could be seen without opening a door or window; they should be hung about five feet from the floor, not only for the purpose of enabling the children to see the index, but as indicating the temperature of the air which is breathed, as that at the floor is coldest, while that at the ceiling is the most heated as well as the most impure. With these facilities we can tell accurately whether our apartments are of a proper temperature; and also whether to put on more and heavier or lighter garments in the morning. By attention to these things we will save ourselves time and suffering, and many a doctor's bill, one of which would supply every room in the house with these useful articles, which, when once purchased, last for life if taken care of.

Speaking of changing the clothing, we consider it hazardous to lessen its amount after dressing in the morning, unless active exercise is taken immediately. No under-garment should be changed for lighter ones during the day ordinarily. The best, safest and most convenient time for lessening the clothing, is in the morning when we first dress for the day. Hence, the first thing after rising should be to notice the thermometer. If you have but one, place it outside before getting into bed. Not less than twenty degrees from the temperature of the preceding morning should justify any special change in the clothing, unless persons are very sensitive.

There is a moral advantage in thermometers which merits the attention of every parent. All children love novelty, which is nothing less than knowledge to them, and they will take as much interest in what is usefully true, as in what is viciously so. You have only to turn their attention in a kindly encouraging and judicious way to the rise and fall of the mercury, and keeping a memorandum of it, in order to insure to them agreeable employment for many an hour in the year, and to consequent reflection, which we all know is the first step towards manliness and distinction. Make a child reflective, and he is safe for life. Get your children interested in observing natural truths, and you will have but little trouble in keeping them out of street associations, so that the purchase and proper



use of a fifty cent thermometer may be to any child the difference between a life of disease and viciousness, or one of health and virtue, the difference between a life lost and a man saved to his country and his race.

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## KEEP YOUR MOUTH SHUT,

ALL you that will keep late hours these cold winter nights in crowded heated rooms, until animal vigor and mental sprightliness are exhausted, and yet must breast the bleak winds of January to get home. I see nothing amiss in the festivities of friends and neighbors and kindred these long winter evenings: better that, than moping at home; nothing amiss in the glad re-unions of the young and cheery-hearted, even though they may be extended once in a while to the wee short hours ayant the twal. I love to see gladness in all, at any hour of the twenty-four; but to do these things safely and long, make it a practice to observe two or thrèe simple and easy precautions.

Before you leave, bundle up well—gloves, cloak, comforter—shut your mouth before you open the street door, and keep it resolutely closed until you have walked briskly for some ten minutes; then, if you keep on walking, or have reached your home, you may talk as much as you please. Not so doing, many a heart once happy and young now lies in the church-yard, that might have been young and happy still. But how? If you keep your mouth closed and walk rapidly, the air can only reach the lungs by the circuit of the nose and head, and becomes warmed before reaching the lungs, thus causing no derangement; but if you converse, large drafts of cold air dash directly in upon the lungs, chilling the whole frame almost instantly. The brisk walking throws the blood to the surface of the body, thus keeping up a vigorous circulation, making a cold impossible if you don't get into a cold bed too quick after you get home. Neglect of these brings sickness and premature death to multitudes every year. See "BRONCHITIS AND KINDRED DISEASES."

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## CORN

Are nature's barricades, the skin hardens itself in order to afford protection to the inner and more delicate parts against an ill-fitting shoe, for whether too tight or too loose, the result is similar.

Corns are the deserved punishments of all pretenders and make believes. You endeavored when younger, to persuade people to think that your understandings were less extensive than they really were, *illæ hinc lacrymæ*; hence those outbursts of passion which invaded corns daily give rise to; how instinctively is fended off, the tread of youth and beauty even, by the gallant beau of forty five. What unpleasant reminiscences of our infirmities, are these self same corns in dull weather, the very time when we need some extra exhilaration. A man whom I did not know from Adam came into my office yesterday, Nov. 14th, sat down *vis-a-vis*, took me by the hand, "*I'll read you through, from infancy up,*" said he.

"Read away," said I.

I fixed my eyes on the ceiling, he his on the carpet for a "spell," as Jonathan would say.

"What a kindly nature," was his abrupt exclamation, "kind towards everybody and everything, generous to a fault, decidedly frank, too much so for your own good, free, you were born in Kentucky, in one of the inland counties, where there were many girded trees standing, in a log house, not two stories high, and more than one, the upper windows were smaller than those below, I see a door with a window on one side, and perhaps on the other, with casings around them, a temporary shed at one end of the house, the right, while to the left and back, the ground trended rapidly away," &c.—But what in the world has this to do with corns on people's toes? It was pertinent enough, if we had stopped at the right place, but our pen editorial, is like two things, first, like the man with a cork leg, it worked so well, that when he got once started, he couldn't stop, so he has been going ever since; shouldn't wonder if he had got the other side of the moon by this time; second, like that *member* of scripture classics, belonging to one of our household.

"What a kindly nature!" we should have stopped there, and given an illustration, in the fact of our being so benevolent, as

to publish to our subscriber world, a cure for corns, infallible, *for nothing!*

Never let anything harder than your finger nail ever touch a corn; paring it, as certainly makes it take deeper root, as cutting a weed off at the surface. The worst kind of corns are *controllable*, as follows:

Soak the feet in quite warm water for half an hour before going to bed, then rub on the corn with your finger for several minutes, some common sweet oil. Do this every night; and every morning, repeat this rubbing in of oil with the finger, bind on the toe during the day, two or three thicknesses of buckskin, with a hole in the centre to receive the corn; in less than a week, in ordinary cases, if the corn does not fall out, you can pinch it out with the finger nail; and weeks, and sometimes months will pass away, before you will be reminded that you had a corn, when you can repeat the process. Corns, like consumption, are never cured, but may be indefinitely postponed. The oil and soaking softens and loosens the corn, while the buckskin protects it from pressure, which makes it perhaps to be pushed out, by the under growth of the parts.

As to the log cabin, which had the honor of first sheltering us on the beautiful moonshiny night, Tuesday, October Twenty third, Eighteen Hundred and—so forth—among the hours of the morning, we must write for information to our revered sire, who still has much of the energy of us, his son, and if we can manage to bring it in smooth like, we may report in some subsequent number.

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AGRICULTURAL COLLEGE.—The *Ohio Agricultural College*, formerly at Oberlin, has been removed to CLEVELAND, OHIO. We see no reason why young men should not be educated for the plough, as well as for any other occupation. Comparatively speaking, few farmers become rich, not, however, because it is not a highly remunerative calling, but because ignorant men without capital so generally embark in it. If a man is rich and has a practical as well as a theoretical agricultural education, with a love for his business, there is no occupation in the country which will yield a larger or more certain dividend, not only in money but in health, and years, and honor.



## A BAD MEMORY

Is a man's own fault; it is simply a want of attention; it is the result of a "Don't care" disposition.

1. Think of a thing distinctly within five minutes after you have first made an impress of it on the mind, and you will seldom fail of its recollection.

2. The *memory*, like a true friend, is made the firmer by being trusted; noting down trifling things, is the very way to destroy what remnant of memory you have.

3. Method improves and assists the memory greatly.

We will illustrate, by a practice of our own, a long time ago. For the purpose of preventing the discontinuance of our papers by failure to remit the subscription price, as well as avoiding the "advance" on tardy subscribers, we made all our subscriptions *due* on New Year's Day, and remitted the same during the Christmas holidays, *for the coming year*. This is simply a practical suggestion about one of the little things of life; attention to it would save hundreds of thousands of dollars every year to Editors as well as to subscribers; would save a loss of time, and feeling, and patience, in dunning and being dunned, not readily estimated.

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## TO OUR EXCHANGES.

WE feel much indebted for the favorable notices which they have uniformly taken of our *Journal*, as well as for the compliment implied in so frequently extracting from its pages; excepting the leaders, and repeatedly, even them, nearly every article of each number is thought worthy of being copied by some one paper or other. Single papers have several times taken more than a yard of our matter for one issue. Our aim for the present year is to write more worthy of quotation, to write usefully, practically, courteously. We venture to ask of our Exchanges an increase of our obligations to them, by their giving credit to such articles as they may hereafter think worthy of being copied, as from HALL'S N. Y. JOURNAL OF HEALTH, for the reason, that we receive letters from time to time, stating that long ago, the writers would have *subscribed*,

had they been able to ascertain where the *Journal* was published, their attention having been drawn to it, by the frequent extracts from our pages; so, while obliging us, our Exchanges will at the same time impart desired information to their own subscribers.

We will hereafter send our *Journal* to any name desired by an exchanging Editor, for Fifty Cents a year, always beginning with the January number of the current year; *provided* such name is a *paying* subscriber to the paper of said Editor—in other words, the *club* system.

We send this January number to no one subscriber of last year, unless to such as have sent their dollar. On our list we have the names of eminent men of the time, lawyers, clergymen, physicians; rich men, who count their fortunes by hundreds of thousands and by millions, but the prompt dollar of a mechanic is worth to us more than the tardy dollar of the millionaire. We offer no premium to the indifferent and the unmethodical. A man who is not prompt enough to pay a dollar at the beginning of a year, is not likely to pay it at the end of a year without a reminder. To one of our sensibilities, it is worth a dollar to ask for it:—we have no idea of earning a dollar in the first place, and earning it a second time in sending or writing for it. We do not publish for a dollar, but for a *prompt dollar!*

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## NOTICE TO SUBSCRIBERS.

THE reception of two successive numbers of this *Journal* is evidence that it is paid for, for the current year.

All Subscriptions begin with January of the current year; being stereotyped, back numbers can be furnished to any desired extent.

Postage is THREE CENTS a year in the State of New York; *Six Cents* a year out of it, payable in advance, where it is received.

Our City Subscribers will have it furnished at their doors for \$1 15cts. a year. Those paying \$1, will receive it through the General Post-Office.

Volumes ONE and TWO of *Hall's Journal of Health*, for 1854

and 1855, with copious Alphabetical Index, bound uniformly in cloth, are sold at the Editor's office, for \$1 25cts. each; and will be sent post-paid for ten cents each, additional. As we confine our teachings about health to the habits and practices of life, recommending no medicine, detailing no symptoms, employing no professional terms, it is the frequently expressed opinion of the newspaper press, that this Journal merits a place in every family, and that it will be useful for reference in after life, as well as to-day.

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## NOTICES OF BOOKS, PERIODICALS, &C.

*Scenes in the Practice of a New York Surgeon*, 407 pp. 12mo, finely got up, with interesting illustrations by Dewitt & Davenport, by Edward H. Dixon, M. D., a keen writer, a medical scholar and a talented man. The book is like him, and imparts a large amount of information, interesting, truthful and practical. It is sure of a large sale.

**MUSICAL WORLD.** A Literary and Fine Art Paper, by Richard Storrs Willis, 257 Broadway, New York, 16 pp. 4to, 3 columns each, published weekly at Two Dollars a year, *ONLY if paid in advance*. It is now in its 13th vol. and has been edited with industry, ability, and great good taste. Four pages of selected Music are given each week, paged separately, and well bound at the end of the year, will form a volume of music, which would cost Twelve Dollars, if purchased in ordinary sheet form. A Musical Novelette will be commenced with January, besides a variety of instructive musical reading, articles on vocal and instrumental culture, with a new department of *general Literature*. We believe that every boy and girl should be taught to sing. The knowledge of music, aside from its practice, is elevating and refining, not only to the performer, but to the hearer, and the neglect of its cultivation is a serious defect; it is a national oversight and is inexcusable. There can be no crime within the hearing of pure music; it exorcises devilism now, as it did in King David's time. The natural vent of happiness is song, and well may we imagine it to be the frequent employment of angels, and the spirits of just men made perfect in Heaven.

**BANNER OF THE CROSS**, Philadelphia. An Episcopal Weekly, at \$2 50 a year, in advance. Edited by John Coleman, D. D., is welcome to our exchange list. It is filled with *short* articles of news, and practical items; *not* made heavy as lead, by whole columns of *Foreign Correspondence* of Tom, Dick and Harry, and whoever wants to see his scribblings in print, and will scribble for nothing. These same scribblings, paid for or not, practically, take the place, *as religious reading*, of the Bible on Sundays. We believe that the reading of so-called "Religious Papers," is, in most instances, a desecration of the Sabbath Day. No wonder all the religious denominations are lamenting the coldness of the churches; they will continue to lament that coldness, until the Bible, for Sunday reading and meditation, supplants the "Religious Newspapers," as now generally conducted, as to spirit, manner and matter.

**THE CHRISTIAN REVIEW**, Quarterly, James J. Woolsey, 115 Nassau street, New York, is well worthy of the patronage of an enlightened public. Three Dollars a year.



# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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VOL. III.]

FEBRUARY, 1856.

[NO. II.

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## ABETTORS OF QUACKERY.

BE assured, ye leaders and directors in the christian world, that the most sweeping eloquence is the eloquence of example; that the most beautiful portraiture of your religion is presented in you its chiefs, standing out *alto reliev*o from the common herd, towering a head and shoulders, like Absalom, above all who are about you, not in one thing, but in every, not in the *annise* and the *cummin*, but in the grand example of a whole life, reaching to remotest things in all directions. Next to the minister as a shining light, comes the editor of a religious newspaper. The minister is the representative of a congregation, the religious editor is the official representative of his sect, embracing many congregations. Death to the sleeping sentinel, remediless death, was the stern old Roman law, and what shall we say of the watchmen who stand about Jerusalem, not of the common sort who guard merely her walls, but of those more responsible, who are placed at the gates, who are found asleep, or more wicked still, are wide awake, yet publish for pay or without pay, advisedly or inadvertently, the most palpable and unblushing falsehoods. Such doings are parts of the trade of too many of the secular press, too low down in their morality for us to reach, but for you!?

It would not be just to brand the whole religious press with publishing a falsehood, when it has only been done by a portion, and we trust, a small part. Let it be distinctly understood, we do not charge these papers with inserting these pieces knowingly; because if knowingly, they merit our contempt and have it; if unknowingly, they will feel obliged to us for bringing the repeated inadvertence to their notice.

In one of the religious papers of this city, of Nov. 17th, 1855, is the following announcement, as taken from the *New Orleans Delta*.

*Liberality of Physicians.*—"It has always been said that Physicians would disparage any remedy, however valuable, which they did not originate themselves. This has been disproven by their liberal course towards Dr. J. C. Ayres' preparations. They have adopted them into general use in their practice—this does the learned profession great credit—and we are glad to find it sustained by the liberal welcome they accord to Ayres' Pectoral and Pills. In the next column but one are two long advertisements, among the new ones, of these same remedies."

Any editor of ordinary intelligence must know, that the medical profession never did any such thing as welcome these or any other concealed remedy; and further, that no physician of any school, who had the smallest modicum of independence or self-respect, would countenance the use of any secret medicinal preparation whatever.

We have observed these kind of notices, slipped in among other items in the columns of religious newspapers for some months past. Here is another, as taken from the '*Middletown Daily Courier*' and published Nov. 8, 1855, in a religious paper at Cincinnati, Ohio.

*Marvellous cures.*—"We have always been slow to believe the wonderful cures which one medicine after another pretends to have made, but as slow as we are, we will own up, when fairly convinced. We confess our belief that Ayres' Cathartic Pills have virtues for purifying the blood, which excel any thing within the range of our acquaintance, &c. &c."

We could fill pages of this Journal with similar extracts from religious newspapers, which pass for the sayings of the editors of such papers among the mass of their readers. While we may hope that such articles get into the religious journals inadvertently, we do censure in decided terms the culpable negligence of the itemizers, resulting as it does, in misleading multitudes to tamper with health and life by the use of remedies on their own responsibility, instead of employing a regular physician, which last these same editors would be prompt to do, were they attacked with serious disease. The editors of this country are too well informed not to know, that the taking of



patent medicines is the bane of the age, that it is undermining the health of multitudes. We do not here oppose newspapers advertising patent medicines for pay in the regular way of business, openly and above board, but to write editorials in commendation, to allow letters to be addressed to them, with no indication of their being, as they are, advertisements paid for at regular rates, and to admit among the reading matter for pay, commendatory extracts from other papers, when by virtue of their own intrinsic merits they would not have found a place in their columns, except by accident, is a public deception, of which an upright man would be ashamed, although he may be a mere man of the world; but for the editors of religious newspapers, who are generally clergymen, to allow such things in their columns, and then, when they get sick, to receive medical attention from the regular physician without pay, is a course of conduct, for which each reader of this journal must for himself select an appropriate epithet. But let such remember, that one of the greatest hindrances to the spread of religion is the want of a clearer line of demarcation between those who are in the church and those who are without it, and that we have no right to hope for a rapid diffusion of christianity, except in proportion as its true friends stand out from the world in beautiful distinctness in their practices, in proportion as they tower above it by the purity of their principles, and the sternness of their integrity. The brightness of their example should extend to their whole life, not in theory merely, but in practice; not in one thing, but in all.

Will it be believed that since writing the above, we have seen in a prominent religious newspaper of New York, under the general heading of "News of the Week," a paragraph following the words "BENEFACTORS OF MANKIND," going on to say: "One of our government officials, lately returned from his mission to Brazil, tells us an anecdote, that among the first inquiries made of him, was whether he knew the American Chemist, Dr. J. C. Ayer, who invented the *Cherry Pectoral* and *Cathartic Pills*, with other things of the same sort." This paper relieves itself of responsibility, by crediting the above to the *Christian Advocate*. The article further states: "It is not he who invented Brussels carpeting, or gold Brocade, whom the masses have reason to hold in regard, but he who furnishes

something useful to every body," leaving the reader to infer that this is one of the items of *news of the week*, that the *Cherry Pectoral* and *Cathartic Pills* are "useful to every body;" if it had continued to say "who was willing to purchase and take them, in hurrying them out of the world," it would have been honest and true; but then, the proprietor of the paper would not have received a fee for inserting this item of "news of the week," nor would he have received pay for the long advertisement of these same articles in another part of the paper. Another peculiarity of this article credited to the "Christian Advocate" is, that it *continues* to be "news;" for *four* successive weeks. "*Benefactors of Mankind!*" Who are they—why, the man who invents a secret remedy "useful to every body"—he is Benefactor No. one—Benefactor No. two is the Itemizer or Proprietor of a religious newspaper who can be induced for a few dollars to aid and abet patent pill makers in circulating the knowledge of their remedies by the means just described.

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### PRESERVED SUNSHINE.

LIGHT and life are inseparable, that is, such was the generally received opinion many years ago, and in accordance with it, houses were built, liberally supplied with windows, and as liberally now—but go along any of the fashionable streets of New York, and you will find not less than three, and often six, distinct contrivances to keep out the sunshine and gladness. First, the Venetian shutter on the outside; Second, the close shutter on the inside; Third, the blind which is moved by rollers; then, Fourthly, there are the lace curtains; Fifth, the damask or other material do.

In the same train comes the exclusion of external air by means of double sash, and a variety of patent contrivances to keep any little stray whiff of air from entering at the bottom, sides and tops of doors and windows. At this rate, we will in due time dwindle into Lilliputs, if indeed we do not die off sooner, with all science and art, and leave the world to begin anew, from the few sons of the forest, who persisted in eschewing civilization. We lay it down as a health axiom—*The more out-door air and cheery sunshine a man can use, the longer he will live.*

But the *Preserved Sunshine*! What about it? That very same sunshine which so lavishly beamed upon our continent with all its tropical fervor in the earlier ages of creation, what has become of it? A casual reader of the JOURNAL will exclaim, "What a fool of a question that is!" Let us leisurely inquire into it; but in doing so we must take it for granted, that the reader knows something.

In Central America, where the sun shines with all its brilliancy and fierceness, vegetation is of fabulous growth, of a luxuriance almost incredible.

But how does a tree grow? Without light no wood is made in any vegetable growth; the woody fibre is formed from *carbonic acid gas* being absorbed by the leaves and through the bark of any growth. But light separates the two constituents which compose this carbonic acid gas, carbon and oxygen, and two different uses are made of it; the oxygen is liberated, thrown out and breathed by animals and men, while the carbon or "coal" goes to form the woody fibre of the plant, which presents a kind of ring, plainly seen in sawing through any tree, the number of rings indicating the age of the tree in years; some of these rings are broader, some narrower, indicating most probably the more or less sunshine of that year, for a plant will not grow as much in a cold summer as in a warm one. In a section of a California tree, a part of which we have in our office, more than two thousand such rings were counted, showing that these trees must have lived in the times of David and perhaps of Abraham.

In the earlier ages of the world, some great flood or floods swept over the immense growths of the warmer climes, which then, no doubt, included what is now called Ohio and Pennsylvania. In process of time, this growth was covered with earth and stones, and eventually became "coal," the anthracite and bituminous, with which we are so familiar; and the very identical carbon which the sun light of ages ago separated for the purpose of vegetation, is now by its combination with its old associate oxygen, returning to its original condition of carbonic acid gas, and in making that change by what we call "burning," warms our houses, lights up our streets, and is preparing to grease our rail cars, by the oil which it is capable of yielding.



Such, reader, are some of HIS ways, who ruleth the world in loving kindness; in the thousands and thousands of years ago, he commenced processes for laying up in store a material, which in these latter ages is such an essential agent for the advancement of civilization, the "*coal-beds*" of the world, for without *them*, our manufactories would stop, our mills and engines rust, and cold and privation, with their attendant diseases, would sweep from the world the race of civilized men.

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### SUNDAY DINNERS.

We are not quite sure but that the *Presbyterians* are, after all, nearer right, all things considered, than any other denomination of Christians. There is a vein of sturdy propriety, of sterling philosophy, running through their commonest customs, well worthy of a note—we speak more particularly of the bona fide, the real, identical, original, old-fashioned sort of *Pris-by-churns*, as it is pronounced, away off yonder in the woods of the West, where we sprouted and came up, and have been upping ever since, until *Medicated Inhalation* came along, took the wind out of our sails, cured up all the consumptives, and left us nothing to do but stand with gaping mouth and open eyes, wondering where we will *fetch up*, cogitating *whereunto these things will grow*—alternating with the more agreeable pastime, of rolling over the floor with our little ALICE, who grows sweeter every day, as with the weight of a baker's dozen of months on her head, she is taking her first lesson in pedestrianation—read carefully, it is not predestination we are talking about, although speaking of *Presbyterians*, we are next door to it. Can a heart be ever more full of pure delight, than when looking at one's own child's desperate first efforts at walking; how it hesitates, half moves a foot, then hesitates again; then catching a glance from its mother's eyes and beckoning finger, it summons up all its resolution, and with open mouth and upraised hands, makes the desperate plunge, and with half a step, throws itself foward in its mother's arms, never doubting that she would let it fall; by degrees, a step or two more are taken, until at length the wonderful feat is performed, of toddling clear across the room, and you read the triumph in its eyes, as legibly as if a conqueror had won a world.



As we were saying, *Sunday Dinners*!—that is, a “Presbyterian Dinner,” as it is denominated on the other side of the *Alleghenies*, is most philosophical; it is a *cold* dinner, and its philosophy consists—

1st. In its piety.

2d. In its humanity.

3d. In its prophylactiveness.

Its *piety* is evident, from its allowing more time for that religious reflection, which becomes the Sabbath day; and which, being *cumbered with much serving*, as effectually prevents, as it did in MARTHA’S time.

That it is *humane* to have as little cooking done on Sunday, and thus giving as much *rest* to our servants as practicable, no one will deny.

As to the *healthfulness* of a cold dinner on Sundays, a moment’s reflection will be conclusive.

As we take very much less exercise on the Sabbath day than when engaged in our ordinary avocations, we need that much less food. No one can eat as much of a cold dinner as he would if it were smoking hot. There is no danger of our not eating enough dinner on Sundays, let it be ever so cold and uninviting; for if any business man would take nothing at all for his Sunday dinner, and for the following supper were to drink a single cup of any kind of tea, weak and hot, and eat with it a bit of toast or a piece of cold bread and butter, he would be all the better for it in mind and body next day; and would go to his business on a Monday morning, with a vigor and an elasticity which that man never knows who makes his Sunday dinner *the* dinner of the week.

Taking so much less exercise on Sundays than on a weekday, and stimulated to eat more on that day by its superior excellency, aided by idleness, there is of necessity a repletion, an over-supply of food, which will be as certainly disastrous, as the feeding of a locomotive with more fuel while she is standing still, than when she is going ahead, with her long retinue of passengers and freight.

But in a sober, religious point of view, those inviting Sunday dinners are not judicious; the nervous energy is drawn to the stomach in extreme quantities, in order to dispose of the overload, leaving the brain scantily supplied, causing dulness, drow-

sinness, and almost stupidity, wholly unfitting the mind for proper attention to the religious exercises of the afternoon, the palpable cause of wasted sermons, of wasted opportunities. This subject is worth a serious thought on the part of pious people, especially those who have a growing family. Cold bread and meat, with pie or baked apples, and a single cup of good hot tea or coffee, make a good enough Sunday dinner for anybody.

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### MEDICAL FANTASIES.

ONE of the earliest Hydropathic prescriptions we read of, was recorded long before the days of Preisnitz; it was given by an Ass to a brother Ass, was followed instanter, *to the death*, and has been kept up in the same style ever since. The legend goes in this wise:

Two Donkeys were travelling one hot summer's day, heavily laden, one with a sack of wool, the other with a sack of salt. Almost exhausted with heat and fatigue, they came at length to a river; and wisely enough, it was concluded that one should try the ford first. The one with the salt plunged in, and on reaching the opposite shore safely, found himself so much refreshed by the cooling of the waters, and so invigorated was he, that he felt all at once as if he had no load at all—as if he could carry two or three sacks more, and being naturally benevolent, he urged his companion to lose no time and plunge into the stream, triumphantly pleading his own delightful experience; so Assy No. two jumped in, *according to directions*, and—was crushed to the earth.

We scarcely need remind the reader, that in the first instance the salt was dissolved and passed down the stream, while the wool, absorbing more water, became more weighty, and hence the very signal failure of the prescription.

The wisest among men may learn a useful lesson from this homely fable. It is this reasoning a-la-Donkey, that fills the world with errors not only in medicine, but in morals; not merely errors in theory, but in practice; pervading every profession and every calling of human life. The mischief arises from *confounding CAUSE and EFFECT with ANTECEDENCE and SUBSEQUENCE*. If I faint and fall to the earth and cold water

is thrown into my face, I "*come to*;" if spirits of hartshorn be applied to the nose, the same result is observed; hence these methods are resorted to, the world over, and the cold water and the hartshorn have the credit of restoration, but erroneously; they were applied, and the restoration followed; but this was merely antecedence and subsequence, the water was not the *cause* of the restoration, nor was the restoration the effect of the application of the water, for if a fainting man be laid upon his back, he will *come to* by simply being let alone, and in a much more gentle, gradual and agreeable way, without being shocked almost out of his senses or having his best clothes all drabbled over with water. The real cause of restoration is, *natural reaction*—it is a something which is kindly and wisely made a part of our being, by HIM whose ways to men are goodness and love personified; the name of this benign agency is beautifully denominated the *Vis Medicatrix Naturæ*, the power which nature has of curing herself. This is the doctor patronized by all regular physicians; but as no amount of argument would persuade the common people to do the same, we pass the point for the purpose of having a little fun at the expense of great men.

Taking a mere subsequence for an effect, the great *Martin Luther* declared, "If you run a stick through *three* frogs, dry them in the sun, and apply them to any pestilent tumor, they draw out all poison, and the malady will disappear." Suppose the frogs had been guillotined or hung, and then dried in the sun, it is not likely they would have been less efficacious. It requires some considerable time, especially in winter, to dry a frog, meanwhile the "pestilent tumor" would pass its crisis, and get well of itself. Modern wisdom has improved on Luther's prescription, for it has discovered that a chicken split open and applied while warm, is of sovereign efficacy in similar cases. The thing that cures is not the stuck frog, nor the divided pullet, but keeping the parts soothingly moist and warm for some time, without disturbance. A poultice made of flaxseed or bread and milk, would have all the virtues of the frog or the chicken, with the no small advantage of being more instantly available. It would require some considerable hunting to secure three frogs in New York, or any where in mid winter, and as for our chickens, they are all dead a long time ago, long enough to grow very tender.



The great Bishop Berkeley, one of the most accomplished and best educated men of the age in which he lived, wrote a book "*concerning the virtues of TAR WATER*," advocating its efficacy in coughs, colds and consumption, dropsies, fevers and small pox. Some people made fun of the Bishop, but he confidently appealed to time and observation. But time is a slow coach for the Bishop, as a hundred and ten years have failed to certify his theory. One day the Bishop was taken suddenly ill, but he hadn't a bit of Tar in his house, and before any could be had, he—died. It was a great oversight that, not to have had two or three barrels of Tar stowed away in his house to meet emergencies. Bacon believed that the application of ointment to a weapon which inflicted a wound, was more efficacious than if it were applied to the wound itself; and the great Boyle believed that the thigh bone of a criminal who had suffered death, was a cure for some bowel affections, which indeed is a fact, with this limitation, any other bone of any other man, brute or beast, if burned and pulverized, would have been equally efficacious; quite as efficacious as a remedy once uttered in our hearing: "A chicken's gizzard well boiled, then burnt to a cinder, then finely pulverized, and swallowed; a cure for the diarrhœa." And so it is in some forms; but burnt cork is equally efficacious; and it is quite likely, in fact certain, that a tablespoonful of tad-poles or shrimps, or a good big craw-fish, burned to a cinder, then pulverized, would avail as much. But instead of regarding these *outrè* articles as having medicinal merits, or being the cause of cure, we should endeavor to ascertain whether there was not some one quality common to all, and whether there was not reason to believe that all the virtue resided in that one quality. At the first glance we perceive that *innocuous, impalpable fineness*, is the great requisite; hence, in certain forms and stages of loose bowels we find that the nitrate of bismuth, or a tablespoon of fine flour, stirred in a little cold water, and drank quickly, are both very reliable remedies; but let no reader illustrate his genealogy by running to the flour barrel the next time he has a loose visitation, for if it be a *bilious* diarrhœa, it will do no good; if it be the premonitory of *cholera*, the delay might be death; or if it be the looseness of a surfeit, the flour would have no effect; in either of these cases, show your-



self a sensible man, by lying down and sending for your family physician.

The great lesson we desire to inculcate in this article is—*If you would avoid serious errors, do not confound mere SUBSEQUENTS with CAUSES in your philosophy*; such a mistake is the rock on which millions have wrecked all human hopes, and millions more will do the same, but among them, we trust, none of our readers will be found.

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### CONCERNING EDITORS.

*The Evangelical Magazine* has an article suggesting the propriety of "Prayer on behalf of the Editors of Christian Journals." Mere human reason is an enemy of religion; but true philanthropy goes hand in hand with the Christianity of the Bible. As philosophers, let us look at this subject with the seriousness which becomes it. If there is a single doctrine in the Bible reiterated in multifold forms, it is this, *That the blessings of the Almighty must be looked for authoritatively in the performance of duty*; that is to say, in the rational employment of those means which are calculated to accomplish the end. We need not pray to be fed, unless we use means to procure food. The Church must first get a suitable man to be an editor; to be such, he must be pious, educated, healthy; neither of these three requisites has just precedence of the others. A man may be an educated infidel; he may be a pious fool; he may have piety and education, and yet dyspepsia may make him a ranting fanatic, a raving madman or a dogmatic driveller. Many an editor needs a pill more than a prayer. A worn out preacher is not fit for an editor; no sick man is. There are editors of religious newspapers, whose piety we dare not question—on the contrary, we feel this moment, as if we would gladly exchange it for our own—and whose mental culture far exceeds ours, but whose intolerance of opinion, whose forwardness to publish the fallings and the failings of those of a different sect, whose impatient uncourteousness in editorial controversies, whose free dealings in ungentlemanly personalities, we would not possess for all creation. In fact, a most observable difference between the secular and the religious press, is this—that too many of the latter seem to riot in the freedom

they feel, of security against being *called out*, to answer for the application of epithets, which men of the world would meet with a bullet.

It is a notorious fact, that the principal editor of one of the largest and most extensively circulated *religious* weeklies, is personally, in private life, one of the most amiable of men ; but as an editor, hurls against his antagonist, whether a public man or of private station, epithets so hard, so severe, so unfeeling, so unforbearing, so vindictive, that we all see he needs only the power, to make him an inquisitor. Taking this man's piety for granted, in connection with his known previous amiability of temper, the only solution of the incongruity is, that severe application has made him dyspeptic; and this it is, that has vinegarized the whole man, which has made him a lost pleiad among the delightful characters of his time. Many men, who are so fortunate as to have no taste for liquor, have no difficulty in declaring, that any man who takes daily a glass of wine or brandy can have no religion ; and yet these same men will over-eat themselves three times a day, until the stomach, constitution, temper, health, all are ruined, and the remainder of their days are spent in scribbling sickly sentimentalities for other people. To make, then, the religious press of this country what it ought to be—the handmaid of the Pastor and the Missionary—supply each paper with an editor who has the most vigorous health ; who has the learning of an Anthon, the piety of a Payson, and the bonhomme of a Sydney Smith—with a salary, prompt and unconditional, of five thousand a year. Such a man is well worth it, and one of the best economies of the Church would be, to supply such an one to every religious newspaper in the country.

On "*second thoughts*," WE have good health, and have Sydney's benevolent good nature, besides being nearer orthodox than he. As to learning, we used to have some skill in Hebrew, Greek, Latin, Spanish, Italian, and German, besides mother English ; and our readers have seen with what facility we can take a phrase out of a dictionary of quotations, and write up to it. But we confess to some rustiness in all these tongues—to have arrived at an age when we feel most at home in the language of—dollars. Any good salaried editorial vacancy ? Only two conditions—Salary sure!—No gag.

## PHYSIOGNOMY.

Is there anything in it? No. 604 of LITTEL'S LIVING AGE, of which John Quincy Adams wrote ten years ago, "Of all the Periodical Journals devoted to literature and science which abound in Europe, and in this country, this appears to me the most useful"—contains an unpublished letter of Bishop Bonner, whose rubicund, fat, comely, jolly looking presence—whose smooth, round, florid, pleasant looking countenance occasioned so many jokes among his cotemporaries. This letter, the authenticity of which is undoubted, gives additional ground for believing that the world's judgment of Bonner's character was just, as being one of the most cold-hearted, malignant, murderous wretches that ever disgraced humanity. Here is a face all sunshine and a heart all black as night. Then again, there is a like contradiction in the faces of those who, too precise and dignified to ever laugh outright, wear an everlasting simmer; the stereotype smile, beautiful as an icicle—and as cold, covering a temper, which for all that is treacherous, unfeeling and vindictive, has no precedence except among archangels fallen. The hearty, free-souled, loud guffaw, we are never afraid of; but we do instinctively shrink as from an adder's fang, from that soft, that ready, that snakey smile.

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## A WIFE SAVING EXPERIMENT.

It boots me little what men think of me—WHAT I AM is the Polar star on which I fix my gaze as I toss on life's billowy ocean—it is the foundation stone on which I stand, and feel myself more impregnable than Gibraltar's rock; a fountain of satisfaction to me welling up unceasingly, as pure as the dew-drops and sweeter than honey from the rose-bud. That is, speaking of wives and the way to manage them!! We know what kind of a one we have, and can afford the surmisings of others, just as Longworth, the millionaire of the West, whose tax bill alone, exceeds thirty thousand dollars a year, can afford, as he does, to dress almost as well as a common drayman. Well, we are wool gathering to-day, but what we began this article to say is, if you find your wife out of sorts, cross,



hard to please, about half-way between sick and well, do not attempt to buy her over with a new dress, that is like inhalation for consumption, a mere diversion while the money is being abstracted from your purse, or like a pill of opium, alleviating only, eradicating nothing; or like cutting off a cancer, to break out in a worse form at some other place, but take her to the country, some ten or twenty miles distant, keep her going all the time, and in eight or ten days return home; you will find her in all desirable respects a different woman,—it is an almost inevitable result arising from change of air, change of food, change of association, and not least from that *expansion of view* which attends larger associations. This is an important item in travel, one of its greatest benefits. The most celebrated travellers are the men who are most liberal in their feelings, the least dogmatical, the least impatient of opinions contrary to their own. By indulging your wives in frequent excursions, three or four times in a year, you will enlarge their views of things, increase their sociabilities, improve their health and their tempers, and more, you will find they have an increasing love for home.

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### HARD STUDY

Hurts nobody, but hard eating does. It is a very common thing to attribute the premature disability or death of students and eminent men to too close application to their studies. It has now become to be a generally admitted truth, that "hard study," as it is called, endangers life. It is a mischievous error that severe mental application undermines health. Unthinking people will dismiss this with the exclamation of "that's all stuff," or something equally conclusive. To those who search after truth in the love of it we wish to offer some suggestions.

Many German scholars have studied for a life-time for sixteen hours out of the twenty-four, and a very large number from twelve to fifteen hours, lived in comparative health, and died beyond the sixties.

One of the most sterling of living minds, PROF. SILLIMAN, the elder, is now in mid-winter, travelling through the country, at the age of nearly eighty years, and in good health, delivering geological lectures, living mentally on the hard food of rocks, iron, iri-



dium, and the like. Another strong example of the truth that health and hard study are not incompatible, is found in the great Missourian, THOMAS H. BENTON, now past the three-score and ten, and in the enjoyment of vigorous health ; a more severe student than he has been, and is now, the American public does not know. Dr. Charles Caldwell, our honored preceptor, lived beyond the eighties, with high bodily health, remarkable physical vigor, and mental force scarcely abated, yet, for a great part of his life he studied fifteen hours out of the twenty-four, and at one time gave but five hours to sleep. John Quincy Adams, the old man eloquent, is another equally strong example of our position. All these men, with the venerable Dr. Nott, now more than eighty years old, made the preservation of health a scientific study, and by systematic temperance, neither blind nor spasmodic, secured the prize for which they labored, and with it years, usefulness and, honor. The inculcation of these important truths was precisely the object we had in view, in the projection of this *Journal*, with the more immediate practical application to the clergy of this country, whom we see daily disabled or dying, scores of years before their time, not as is uniformly and benevolently stated, from their "arduous labors," but by a persistent and inexcusable ignorance of the laws of life and health, and a wicked neglect of them. We use this strong language purposely, for ignorance of duty to their own bodies is no more excusable than ignorance of duty to their own souls, for upon both classes of duty the lights brightly shine, full bright enough for all practical purposes—the lights of nature, of science, of experience and of grace. How much of the hard, intolerant theology of the times was concocted, and is perpetuated by dyspeptic stomachs, reflecting men can readily conjecture. We do not with malice aforethought indite hard things against a class of men so good, able, so useful, as the American clergy are, nor is it any gratification ; but we feel that they need to be sharply spoken to ; their habit is dictation, and there is none to dictate to them. We take it upon ourselves to guard and guide the shepherds. We would like to say much more on this subject, but long articles are neither read nor copied, and by many, a long cigar or a long *quid* of tobacco would be preferred. For the present, therefore, we content ourselves with the enunciation of the gist of this arti-

ele. Students and professional men are not so much injured by hard study as by hard eating; nor is severe study for a lifetime of itself incompatible with mental and bodily vigor to the full age of threescore years and ten.

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### EDITORIAL HINT ON GRAFTING.

WE suggest to Editors who have a wish to elevate the "Profession" rather than tumble it down to the bottom of the ladder with sawyers, boot blacks, patent medicine makers, and the like, to make it a practice to read carefully, every article they think of putting in their paper; they will often save their reputation by it, and at the same time they will avoid the perpetration of many precepts about health whose absurdity a moment's reflection would detect. A statement has been going through the papers for a month past as "*An interesting discovery from France,*" that the best mode of engrafting fruit trees is to stick one end of a "slip" in a potatoe the other end projecting two or three inches. We certainly saw this method practiced in the West when we were a baby, for soon after that we did it ourselves, understanding the reason to be that the potatoe gave moisture long enough to make the roots strike out.

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### A PRESENTIMENT,

Is an impression on the mind, that *something is going to take place*, and usually such is the case; perhaps we may say without exaggeration, that something always does occur, after a presentiment is formed; if such were not the fact, we cannot conjecture what would become of every body. Just imagine for a moment, that something did not take place in such a large world as this!

Presentiments love weak places, hence they flourish among weak-minded people, not necessarily weak-minded by nature, but made so by a diseased body. We are told of a young lady at Kinderhook, who was visited by an apparition two years ago, at dead hour of night, which announced to her in solemn accents, that in two years she would be the inhabitant of another and a better world; this circumstance had such a depressing influence on her mind, that she pined away by degrees and did

die, at the close of the term named, and was buried a few days ago.

An eminent clergyman, on parting from another in St. Louis, said: "I have a strong presentiment that we shall never meet again," and within a few hours he perished at the Gasconade on the Pacific Railway.

An almost infallible cure for presentiment, however violent, is a good emetic, a grubbing hoe, with a few days bread and water diet. For ourselves, we would omit the emetic, as we do not patronize physic, except by proxy. The reason we give medicine at all is that people are always in a hurry, not exactly to get well, but to get able to eat; if they can only eat, nine out of ten think they are getting along famously. Every body wants to get well in a minute, and for the bare chances of doing so, with a slight degree of assurance to that effect from any knave who is willing to promise, it having the wit to see at a glance that the assurance must be father to the fee—we repeat, with a very slim assurance of being made well in a short time, the large majority of invalids would swallow a quart of Shakespeare's soup thrice a day, said soup being made, as the reader may remember, by several old witches, of such things as newt's eyes, frog's toes, lizzard wings, stings of rattle-snakes and other ingredients not necessary to be named, but all brought to the climatic point by—onions.

An emetic will dissipate a presentiment in five minutes, while the vigorous use of the grubbing hoe in the open air, would work off the extra and thick blood, abuse accumulation in the brain generates these diseased imaginings, while the diet of bread and water would supply a pure article of blood in the place of the impure material.

Whoever heard of a healthy, out door, day laborer, having a "Presentiment" in the pursuit of his occupation? The fact is, they have not time to be moping about such tom-fooleries; the only presentiment that ever troubles them is a veritable fact, a tangible reality. "Root Pig, or Die" is their ever living ghost.

Presentiments do not exist except in connection with one of the three following things—1. A weak mind. 2d. A diseased body. 3d. An idle condition of life.

Loafing and gluttony are the great originators of this unfor-



tunate condition of mind and its almost certain removal follow in temperate eating, combined with physical activity. If unattended to, and friendly death does not step in to save from a greater calamity, insanity winds up the history.

To the reflecting, we suggest a fact which dissipates the mystery which hangs around "Presentiments." In ordinary cases, a thing is not baptized as a "Presentiment," until the coincidence of the fact. Superstitious minds, in which presentiments mostly dwell, take no note of the countless impressions that certain things might take place, which did not afterwards take place; one such coincidence makes an impression against a million non-concurrents.

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### SLEEPLESSNESS

Is the result of over bodily or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness, which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning; hence he wastes away, and finds repose only in the grave; if indeed, insanity do not supervene. It is too often a malady, remediless by medical means. Avoid then, as you would a viper or a murderer, all over effort of mind and body; it is suicidal. Whatever you do, get enough sleep; whatever you do, take enough rest to restore the used energies of each preceding twenty-four hours; if you do not, you may escape for a few months, and if possessing a good constitution, years may pass away before any decided ill result forces itself on your attention; but rest assured, the time will come, when the too often baffled system, like a baffled horse, will refuse to work; it will not take prompt and sound sleep; it will not be rested by repose, and that irritating wakefulness will come upon you, which philosophy cannot conquer, which medicine cannot cure, and wasting by slow degrees to skin and bone, rest is found only in the grave.

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## UNHEALTHY BREAD.

ENGLISH bakers use large quantities of alum in their bread to make it white, moist and soft. If used too freely or too long, alum, like other astringents, deranges the whole machinery of the body. Leibig, the great German chemist, has found, that if bread is made of water, saturated with lime, white-wash may do, it has all the effects of making bread white, soft and moist, without the injurious results of alum. Our own opinion is, that bread made out of wheaten flour is good enough for ordinary people and purposes, without adding powdered rocks to it. We know of no authority for feeding people on rocks, or for supposing that the essence of rock has any nutriment in it. Strong and numerous facts seem to warrant the opinion, that people who drink limestone water, are more liable to cholera, and we have no reason to imagine that mixing flour with the limestone water, makes any organic change in the lime; we may rather safely infer, that eating lime, is not any more healthful than drinking lime. Alum is quite heavy enough, without putting the bakers up to the trick of putting rocks in their bread. Selling stones at six cents a pound would be a profitable business. We recommend our readers to use the old-fashioned bread made of flour, with milk and common "rising," and let the Dutch revel in rock bread and sour krout to their hearts' content.

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VARIOUS RECEIPTS.

The following we have seen recommended from time to time, and are perhaps worth a trial, as a proper preservation and preparation of food has an important bearing on health, while domestic conveniences preserve the temper of our wives and servants.

MUCH HONEY FROM A LITTLE.—Those who wish to increase the quantity of their honey and also to increase its flavor, can do so by following Langstroth's directions, as follows:

"Dissolve two pounds of the purest white sugar in as much hot water as will be just necessary to reduce it to a syrup; take one pound of the nicest white-clover honey—any other light-colored honey, of good flavor, will answer—and after warming

it, add it to the sugar syrup, and stir the contents. When cool, this compound will be pronounced, by the best judges of honey, to be one of the most luscious articles which they ever tasted; and it will be by almost every one preferred to the unmixed honey. Refined loaf-sugar is a perfectly pure and inodorous sweet, and one pound of honey will communicate the honey flavor to twice that quantity of sugar; while the new article will be destitute of that smarting taste which honey alone so often has, and will be found perfectly to agree with those who cannot eat the clear honey with impunity. If those engaged in the artificial manufacture of honey never brought any worse than this to market, the purchaser would have no reason to complain. As, however, the compound can be furnished much cheaper than the pure honey, many may prefer to purchase the materials and to mix them themselves. If desired, any kind of flavor may be given to the manufactured article. Thus it may be made to resemble, in fragrance, the classic honey of Mount Hymettus, by adding to it the aroma of the lemon balm, or wild thyme; or it may have the flavor of the orange groves, or the delicate fragrance of beds of roses, washed with dew.

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**WINTERING SWEET POTATOES.**—The 14th day of October, 1854, I dug about one-half bushel of sweet potatoes—packed them in two boxes—used dry plaster paris for packing, and placed them in a warm dry room, varying from 50° to 60°. On the 13th day of April, 1855, I planted them. Every one was sound and as good as in the fall. I have kept pumpkins and winter squashes one year in a warm dry room, and showed them at our annual fair, as sound as when severed from the vines. Dry sand may do as well.

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**DRYING PUMPKINS AND MAKING PIES.**—Cut them up and stew them till they are soft and dry; pound and strain them through a colander; then grease pie-pans, and spread it on a quarter of an inch thick, and dry it; roll it up, and put it away in a tight box or bag, from the insects. Every one of these rolls will make a pie. It is very easy now to make a pie. Put it in sweet milk, and let it soak about two hours; put in an egg, a tablespoonful of sugar, a teaspoonful of ginger, and one of allspice; and if you are lovers of pumpkin pie, as we are, you will pronounce it good.



**PRESERVING EGGS FRESH.**—Make a barrel of lime-water as you would make white-wash, at least two weeks before you want to use it. Put your eggs in another barrel, stir up the lime-water well and pour it on the eggs, the lime settles around the eggs, and the water stands on the top of the lime, (the eggs all under lime.) Look at the barrel once in a while, to see if four inches of water, little more or less, covers the whole. If the water is all dried up, the lime gets hard, and they are difficult to take out when wanted, and you have to carry them somewhere else to wash off the lime; so always keep water on the top. Keep the vessels covered to keep out all dirt, or the eggs will look a poor, dingy color. Be careful about this in the lime and water, and you will have fine white eggs.

I cannot tell how long they will keep, as I never saw any spoil. I have some that are five years and a half old, as good as they ever were.

You may drop a few eggs in at a time as you get them fresh, but keep four inches of water on top. You can certainly test the goodness of each egg before putting in, by going into a dark room and having the egg between your eye and a candle, if sound the light will shine through with a reddish glow, if unsound the egg will look dark; reject every egg which has the least want of clearness.

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**CHEAP CARPETING.**—Sew together strips of the cheapest cotton cloth, of the size of the room, and tack the edges to the floor. Then paper the cloth with any sort of room paper. After being well dried give it two coats of varnish, and your carpet is complete. It can be washed like carpets without injury, retains its gloss, and on chambers or sleeping rooms, where it will not meet with rough usage, it will last two years as good as new.

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**TO COOK POTATOES.**—Pare and put to soak in cold water from four to six hours; then drop into water which is already boiling—an essential point; a little salt added to the water improves them. Take them from the fire the moment they are done, pour off all the water and let them stand uncovered in the kettle over the fire till the water evaporates from the surface, and they are ready for the table.

CHEAP AND HEALTHY DIET.—Oat meal is excellent in porridge, and all sorts of cooking of that sort, and oat meal cakes are sweet, nutritious and an antidote for dyspepsia. Just now, we believe oats are the cheapest of any grain in market, and it is a settled fact that oats give the greatest amount of power of any grain consumed by man or beast. [This must be understood as referring particularly to Northern oats, as the majority of oats grown in Ohio, will not make good, sweet meal, such as we have tasted in Canada and Northern New York.—EDS. CULT.

Cracked wheat and loaf bread cost the same price or perhaps a less price for the wheat by the pound. A pound of the wheat, properly cooked, is worth more than four loaves of bread.

Hominy, samp, hulled corn, we have so often recommended and urged upon the attention of all, both rich and poor, as cheap, wholesome, nutritious food that we have induced many to try it, who would not give it up now under any consideration. We reiterate all that we have ever said in its favor. Thirty years' experience in its use only serves to confirm us in the opinion that it is such excellent and economical food that too much cannot be said in its favor. The only thing necessary in its cooking is to cook it enough—it cannot be cooked too much.

Every family should eat beans and peas, because of all articles they afford the most nutriment for the least money.

One bushel of white beans will feed more laboring men than eight bushels of potatoes. The beans will cost two dollars, the potatoes six.

A single quart of beans costs nine cents; a half-pound of salt pork, six cents; a pound of hominy, five cents; and that will give a meal to a larger family than a dollars' worth of roast beef, white bread, potatoes and other vegetables.

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TO COOK A CHICKEN.—Cut the chicken up, put it in a pan and cover it over with water; let it stew as usual, and when done make a thickening of cream and flour, adding a piece of butter, and pepper and salt; have made and baked a pair of short cakes, as for pie-crust, but rolled thin and cut in small squares. This is much better than chicken pie and more simple to make. The crust should be laid on a dish and the chicken gravy put over it while both are hot.

**TO MEASURE GRAIN AND CORN IN BINS.**—To measure grain, multiply the width and length together, and that product by the height in cubic inches, and divide by 2.150, and you have the number of bushels.

To measure corn in the ear, find the cubic inches as above, and divide by 2.815, the cubic inches in a heaped bushel, and take two-thirds of the quotient for the number of bushels of shelled corn. This is upon the rule of giving three heaping half bushels of ears to make a bushel of corn. Some fall short, and some overrun the measure.

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**CURING BACON WITHOUT SMOKE.**—To smoke the best bacon, fat your hogs early, and fat them well. By fattening early you make a great saving in food, and well fattened pork. Then kill as early as the weather will allow, and salt as soon as the animal heat is gone, with a plenty of the purest salt, and about half an ounce of saltpetre to one hundred pounds of pork.

As soon as the meet is salted to your taste, which will generally be in about five weeks, take it out, and if any of it has been covered with brine, let it drain a little. Then take black pepper, finely ground, and dust on the hock as much as will stick, then hang it up in a good, clean, dry, airy place.

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**TO WASH CLOTHES.**—The night before washing-day, put the clothes to soak in water, and also place on the hot stove, in a suitable vessel, two pounds soap, cut small, one ounce borax, and two quarts water. These may be left to simmer till the fire goes out; in the morning the mixture will be solid. On washing-day, operations are commenced by setting on a stove or furnace the wash kettle nearly filled with cold water. Into this put about one-fourth of a pound of the compound, and then wring out the clothes that have been soaking and put them into the kettle. By the time that the water is scalding hot, the clothes will be ready to take out. Drain them well, and put them into clean cold water, and then thoroughly rinse them twice, and they are ready to be hung out. When more water is added to the wash-kettle, more soap should also be added, but the quantity needed will be very small.



**KEEPING TURNIPS, PARSNIPS, &c.**—As late in the fall as is prudent to wait, take any old barrel, and put a good layer of dry leaves on the bottom, then put a layer of turnips or parsnips, then another course of leaves, and so alternating, being careful to put in a good supply of leaves between the roots and the barrel, and also between each course of vegetables.

Turnips properly put up in this way will not be *corkey*, will keep good all winter, and can be got at any time. Parsnips put up in this manner will be better in the winter and in the spring than if left in the ground, as is the common practice; besides you are not obliged to wait till the frost is out of the ground before you can have a mess. Your barrel of turnips should be kept in as cool a place as possible and still avoid freezing, as they grow unless kept dry and cool.

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**BUCKWHEAT PORRIDGE.**—Take a quart of rich milk, and after boiling it hard, stir in as much buckwheat meal as will make it of the consistency of thick mush, adding one teaspoonful of salt and one of fresh butter. In five minutes after it is thick enough to take it from the fire. If the milk is boiling hard, and continues to boil while the meal is being stirred in, very little more cooking will be required. It should be placed on the table *hot*, and eaten with butter and sugar, or with molasses and butter. This is sometimes called a five minute pudding. It is excellent for children as a plain dessert, or for supper. Some add a seasoning of ginger or grated nutmeg before sending it to the table.

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**TO KEEP GRAPES IN WINTER.**—Let them hang on the vines as late as they can without freezing—pick in a dry day, place it in shallow boxes, not more than two clusters deep; keep it in as cool a place as you can and not let it freeze, and where there is sufficient circulation of air to carry off the moisture. I have kept them in this way until April, and though toward the last they were indented like raisins, they still retained their delicious flavor.

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**MILDEW OF PLANTS.**—Sulphur and unslacked lime put into a tub of water, in which they are quickly and intimately mixed, then syringe with the clear liquid after these substances have settled at the bottom.

# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER REGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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## INSANITY.

A GENTLEMAN passing along the streets of London not long ago, was suddenly accosted by an entire stranger—"Did you ever thank God that you had never lost your mind?" "Really," replied the gentleman, as soon as he recovered from the surprise which the circumstance excited, "I cannot say that I ever did." "You ought to; for I have lost mine," said the strange interrogator, as he passed rapidly on, and was soon lost in the living tide which ceaselessly flows along the "Strand."

To be a drivelling idiot! to be hopelessly insane! to be feeling after something for a life-time, and never find it; to be for long years in that troubled dream, which in health, before now, although it was but for a moment or two, has caused us to awake, drenched in an agony of perspiration, or found us trembling like an aspen! and yet, reader, that may be your ending! under such circumstances, the lamp of life may go out to you; you may go down to the grave, the universe a blank! We propose telling you how you may avoid it. We will give you no impossible rule, no impracticable recipe, difficult of remembrance, for less than half a dozen words will tell it all—  
DON'T DWELL ON ONE IDEA!

Without the *rationale* of this, you perhaps would not remember it twenty-four hours; therefore, in order to impress it on the memory, and save you from so terrible a fate, as a mind in ruins, we will give here the *pathology*, as a doctor would say. *Nutritive degradation*; or if you want the whole idea in a single word, it is "*atrophy*."

Some time ago, we "went to meeting," which, modernized,

is, "attended church," to hear one of the most scholastic divines of great Gotham. Among other magnificent truths, the speaker declared: "*Anthropomorphism is theopneustic*"! There he left us. As we knew Greek, it was not difficult of remembrance. It took us, however, a good while to dig out the diamond. But we took it in good part, as just then we remembered one of our own definitions of "consumption," in those earlier years when we essayed to be tremendously learned. "*Consumption is the oxydation of the exudation corpuscle.*" That is a fact, to be sure, but it would take a "Philadelphia lawyer" to elaborate it; and we cannot say that a wondering world is any the wiser for either of the grand announcements.

For fear, then, that *nutritive degradation* might meet the fate of all the Capulets, we will abate the top-loftiness of the diction, and come down to the commons.

The brains of all persons dying insane, are withered, as it were, in some portion or other, in the sense that a limb or muscle withers when unused,—withered in a far greater degree than are the brains of those who do not die of insanity. According to the present state of medical knowledge, the whole mass of the brain of a person dying insane, weighs less than it would have done, had the person perished instantaneously, in health.

*Inactivity is destruction throughout the universe of things.* The human body as a whole, or as to any one part, is no exception to that boundless law. The unused arm dwindles to skin and bone. The unused lungs soon weaken, then rot away. The brain comes within the universal law of our physical being, and if unused, perishes before its prime, either in whole or part.

But now we come to the great *phrenological* fact, which only prejudice denies, that the brain is not a unit, but is made up of compartments, each of which is the fountain from which springs the sense, or feeling or sentiment peculiar to it. All men practically believe this essentially, whatever may be their expressed opinions.

The compartments of the brain in the skull, may be appropriately compared to an extensive and well conducted manufactory, with its numberless rooms, in each of which, some one portion of a great machine is made. In one part of our brain, we may say, our mirth is manufactured; in another, our vanity; in another, our pride; and so on; and that brain is in its



healthiest state, is the "*best balanced*," in which every room has its proper work, well, fully, and industriously done.

But if one part is worked too much, mischief is the result; or if one part works too little, disorder is inevitable.

If too much mirth is made, the expression leaps from our lips, "He is as funny as a fool;" and we bestow a less complimentary epithet on one who fails to exercise his observant faculties, likening him to the animal which was exactly like a mule, —only more so.

*It is the full, steady, equable exercise of every mental faculty, which is the only infallible guarantee against fatuity.*

Let every man and woman mature this idea well, and steadily guard against one thought, one pursuit, one exclusive employment, one hate, one love, one grief. Blessed is that Providence which seldom sends a single trouble! It is fatherly beneficence which often orders another, to tear the heart away from dwelling on the one great calamity. It is single troubles which craze men. It is not the general student whose mind becomes unbalanced. It is not the man who has a great many irons in the fire at a time; it is not the worker who has more business than he can attend to; it is the man who has leisure to do nothing, it is the man who nurses the one thought wholly, who makes shipwreck of the immortal part. It is the one idea man who is without ballast, and we patronizingly excuse him by saying, "*on every other subject he is a sensible person.*"

Asylum statistics force upon us the unexpected truth, that of all classes of inmates, farmers make the largest, in spite of the fabulous health-giving influences of a farming life. Such a result can in no way be accounted for, except in the sameness of thought and pursuit. Another fact, quite unanticipated, is, that in an equal number of New England men, and slaves on southern plantations, the proportion of lunatics is five times greater among the whites; there are five lunatics to one among the negroes; it is because steady concentration in a limited sphere is essential to securing plenty from the stony soil of New England, so barren indeed that multitudes are driven from agricultural pursuits, and in patents and inventions eat out their minds.

Our farmer readers will very naturally inquire, what we would advise as the most perfect safeguard against so lamenta-

ble a close of life. Unhesitatingly we respond—Scientific Agriculture; for there is not a quality of the mind which in its far-reachings it will not wake up and energize: for to be properly and most profitably pursued, it makes almost every other science subservient to it. Thus followed, it is the most ennobling of all human pursuits, because it perfects the body, and refines and elevates the mind.

What we have said, therefore, at the commencement of this article, we desire to repeat at its conclusion, with most impressive emphasis—

— DON'T DWELL ON ONE IDEA.

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### CIVILIZATION AND HEALTH.

THE past history of nations is conclusive as to one point, that prosperity begets refinement, luxury, disease and ruin. Is this a necessary result? Will this great and prosperous country, with its daily developing improvements, tending to the reduction and perfection of labor, as well as to the conveniences and comforts of life, eventually fall into effeminacy and extinction? We utter a decisive negative. There are two kinds of civilization, the ignorant and the educated. Of two families in all respects equal, having at their command every modern convenience, one will live in high health, and in the steady enjoyment of the blessings of life until an honorable old age, while the other will as certainly fade away, the children perishing first, and last of all the parents; and even they, long before the attainment of three score years and ten; their very names blotted from social memory! This wide difference is the direct result of the manner of life of the respective families, one having lived rationally, having lived up to the laws of our being, the other having wholly neglected them; the latter dying off prematurely, have cut off the race of effeminate imbeciles while the former have handed down to society the bequest of healthful constitutions. Thus we perceive, that educated civilization will perpetuate a nationality, while an uneducated one destroys it.

But in the fierce race which the masses run for pleasure, wealth, fame, is there any probability of inducing any great number to stop awhile in their course, and learn something of a

true life? There are a few such in all communities; and as these leave seed, while the others leave none, the inequality will rapidly diminish; thus it is, that within a hundred years, the average of human life has increased all over the world, but more largely in its most civilized portions. The investigations and teachings of the true laws of our being have been confined to the medical profession, and they have been pursued with a diligence, and a self-denial, practised by no class of men on the habitable globe; because, for the most part, these investigations have been made under circumstances of animal and human suffering, of squalor, disgust and horror often, which, to any other than a trained medical mind, would have been impossible of endurance.

We may say with great truth that the materiel glory, permanence and power of any community consists in the physical vigor of the individual men and women who compose it; for physical perfection gives mental energy, and mental health. An exemplification of this important truth is found in the stability of every thing English, and the evanescent state of every thing French. We believe that physical perfection begets mental vigor, and that in turn, by appropriate tuitions, begets moral power, and that this combination makes the perfect man.

Many persons are frightened away by the mere mention of "*Living up to the laws of our being*," and at once begin to think of something painfully abstruse, or laboriously indefinite; an image of feeling after something in a fog at once arises before their mind, and anon come spectres of self-denial, starvation, physic and pills *ad infinitum*.

In all investigations, it is best to clear away the rubbish first and look for some foundation stones; to ferret out some first principles, some elementary ideas, which must in the very nature of things be few and well defined, and consequently, as facile of remembrance, as they are practicable in their application.

The Holy Scriptures, with beautiful exactness, declared four thousand years ago, what the scientific investigations of subsequent ages have steadily confirmed, that *the blood is the life* of all animal being, it is the blood which originates, governs and completes every vital power in the whole machinery of man; consequently, perfect health is only to be secured by maintaining the blood in its natural state. The researches of the lights



of our profession have established the facts, that this natural state of the blood comprehends a four-fold development.

1st. The Organic element, or *Chylid*.

2d. The Coloring element, or *Hæmatid*.

3d. The Animal element, or *Lymphid*.

4th. The Fluid element, or *Liquor Sanguinis*.

In a few hours after food is eaten, it is converted into a whitish, sweetish, thickish fluid, whatever may be the nature of the food ; but in it are found innumerable little globules which are called "*Chylids*;" these globules consist of a little bladder or cell, in which is an atom, called an egg, the cell being a boat floating about in the chyle, the atom is its freight, which as it passes along, becomes a living thing, as an egg becomes a chick ; but being quickened into life it changes into a reddish color, and takes another name in its new and living nature, and is called a "*Hæmatid*." This wonderful change from dead food to living existence, owes its origin to that equal Power which made all worlds. These animalcule *Hæmatids* are so diminutive that a small box, an inch deep, an inch broad and an inch long, will hold more than a hundred thousand millions of them. These *Hæmatids* are the foundation of all health and life ; if they are transported in their little boats in unimpaired vigor to the different parts of the body, those parts grow with the same life and health which these *Hæmatids* have, but if injured in their transmission in any way, the part of the body to which they go is inevitably injured—becomes diseased. Our next step then is to inquire, taking it for granted that digestion is good, what circumstances in practical life have the effect to injure these new-born voyagers ?

The blood of a vigorous man, on the instant of being drawn, is just as full of life as our own great Broadway on any sunny afternoon ; it is this life which gives the blood its solidity, or more properly, its thickness. When a person dies from using chloroform, the blood is as liquid almost as water ; it does not coagulate, become thick and clotted as the blood does from natural or other forms of death ; on examining into the cause, it is discovered that of all the millions of *Hæmatids*, not one single one is alive, for the little cell boat has been dissolved, and its occupant has perished ; the poison from the bite of venomous snakes has the same effect.

It is found also, that when a person dies by breathing the fumes of charcoal, or breathing carbonic acid gas in any other form, every single Hæmetid is found dead, asphyxiated, just as the subject was. If then, breathing carbonic acid gas kills the *Hæmatids*, they carrying none of their life to the different parts of the body, the man himself just as certainly dies, because his supply of life is cut off, and if for any single minute this living freight of Hæmetids is arrested, that minute we die.

A little reflection here will suggest one of the most important principles connected with human health—that is to say, outdoor air has no carbonic acid gas, hence they who breathe it always revel in glorious health.

If again, pure carbonic acid gas as certainly kills a man in a short time as the breathing of chloroform or the poison of an adder, by killing the Hæmetids, so any air breathed, in proportion as it is impregnated with carbonic acid gas, will do violence to the life of the Hæmatids. But a man in sleeping, not only breathes out carbonic acid gas, but converts the air in a close room into carbonic acid gas, and the smaller the room the sooner will that conversion be made, and the closer the room the more perfect will be that conversion.

It will be thus seen that it is an utter impossibility for any one to sleep for a single night in a room with windows and doors closed without inflicting death at its birth to that which otherwise would have given to the body vigor, health and life. And although the mischief is not made apparent by the death of the individual next morning, that mischief is not the less real, although it is less extensive, and its ill results are sooner or later inevitable. Within a year a ship was undergoing an examination in a dry dock, and at a certain point its bottom for a few inches square, was found to be not thicker than a piece of paper. On examination, it was ascertained that a small pebble was lodged in the space between the plank which faced the water and that which made the inner floor of the vessel; it had been there for two years, and with every motion of that vessel on its billowy home that little pebble also moved, and in its motion wore away some of the timber; too small it may be for detection by any ordinary microscope, but in the course of a year it was enough to wear away an inch of solid timber, and in the second year, nearly two inches more,



for, with the increase of room which it made for itself, there was an increase of momentum, and consequent wear. Because the captain of that vessel was ignorant of that imprisoned pebble, and because he saw no indication of its destructive influences, those influences were not the less real, and not the less certain of terrible disaster, but for the fortunate discovery. Thus it is with human life and health, the breathing of a vitiated atmosphere, whether in close and small rooms or large and close bedrooms, or in family rooms over cellars without ceilings, whose noisome odors rise incessantly day and night to the upper portions of the buildings—the fumes from decayed vegetables, barrels and boxes sodden with dampness, which have not seen the light of the sun for years, saying nothing of old bones, rags, brooms and various other things for which the cellar is used as a common receptacle; or whether these miasms and malarias are generated in dirty back yards, or piles of sweepings heaped up under stairs or in closets or dark corners, or from livery stables, or cow houses, or pig-pens, or butcher stalls, or vegetable markets—we repeat, the breathing of such or other vitiated atmospheres does, by an immutable law of nature, bring injury to the system with the same certainty that gravity will affect a projected feather, or cannon ball or mountain.

These are truths which every person should know for himself and should teach to his children from their earliest years, for it is only by the diffusion and practice of knowledge like this, that we can ever hope to see a healthy offspring and to enjoy, not only with impunity, but with advantage, all that is meant by the term "*modern conveniences*."

We fear that this article is already too long to be read by the many, or to be copied in our weekly newspapers, which so regularly visit almost every family in this broad land, but we trust it will be copied, for it is by the incessant and wide and repeated instillation of sentiments like these, that we expect to build up a public sentiment which will appreciate the high and enduring advantages resulting from a habitual breathing of a pure atmosphere. Those who wish to understand the subject more fully are earnestly advised to send to J. S. Redfield, 34 Beekman street, New York, one dollar for "*Uses and Abuses of Air*," by John H. Griscom, M. D. We consider it one of the most vitally useful publications of the profession ever yet issued from the American press.



## POLITICS AND PHYSIC.

It is a very difficult matter to prevent a politician from becoming a drunkard, and very few there are, who can run the dangerous gauntlet, without becoming lovers of liquor, at least to the extent of an occasional glass. The large number of distinguished political names which have passed down into a drunkard's grave within the last twenty-five years, will appal any one who will take the trouble to make the enumeration; and still more appalling would be the array of splendid minds, splendid in promise, whose glory has gone prematurely out, drowned in the wine-cup!

But the idea to which we wish to draw parental attention, in this article, is not to professed politicians, but to that numerous class of young men, who depend on political party for a living; in a large number of cases, their destination is one of three.

1. Premature death.
2. Brandy drinking.
3. A blank life.

It is well known, that most governmental employeés hold their position by reason of their political opinions, consequently, every change of policy throws them out of employment. Those who are not dismissed by an incoming administration, are such as have rendered their services necessary to the government, by their self-sacrificing assiduity in the faithful discharge of their duties; if this were all, it might be borne, but, as might be expected, a mere partisan office-holder neglects his duties, and the performance of them falls on those who are more faithful to their trusts, and in this double work, numbers perish prematurely, by diseases engendered through over-labor and over-solicitude.

But nine out of ten, of those who hold political places, change with the Administration, and being thrown out of office, have no other means of livelihood. With perhaps a wife and a child or two to be provided for, it is not difficult to perceive the weighty inducements such have to labor for another turn of the political wheel, and in performing that labor, they fall into such practices and associations, as make an escape from drunkenness an exception, rather than the rule.

But in the few cases where the love of liquor is not a result,

where there is too much moral rectitude to go down to that degradation, the want of employment soon brings want of subsistence; then come despondency, idle habits, want of energy, and in its train want of ambition, and finally loss of self-respect and a "Blank Life."

In view of these things, we consider it a great calamity for a young man to obtain any salaried political office; better a great deal, because safer and immeasurably more independent, to serve a regular apprenticeship to some useful handicraft; for then, however bright may be the fortunes of after life, there will be in reserve, in case of reverses, a capital to draw upon, which misfortune can not sink, which governmental changes cannot destroy.

We feel safe in going still further, and recommend to every parent who reads this Journal, to sedulously avoid placing a child in any fixed salaried position, for such a position will engender habits of idleness, of inattention, of want of thoroughness, which will be an effectual barrier against success in life. A young man, with a fixed salary, soon begins to reason thus: "I will get so much any how, even if I am not quite so particular," and that is the first step towards doing things slightly, and when such a disposition takes possession of any youth, he is virtually lost to society; for such a person will never obtain an enviable pre-eminence. Nor is this all, a fixed salary presents a direct bribe to laziness, it discourages activity and enterprise; for as to the odds and ends of time, which necessarily fall to persons employed to do business, the young man reasons thus: "If I do more than is required of me, if I work ever so hard, I get no more for it;" hence the time which now and then falls on his hands, is frittered away in some unremunerative manner, if indeed it is not spent in ways which ultimately end in a snare.

The point which we wish most to impress on parents is this: if you place your child in any salaried position, if you wish to encourage him, to stimulate his ambition, if you wish to inculcate a feeling of self-appreciation and self-reliance, which are absolutely essential to high success in any department of human life, place your children in positions which will moderately remunerate them, in proportion to their industry; we say "mo-

derately remunerate," for we believe, that greatly disproportioned remuneration has dangerous and ruinous tendencies in more ways than one, for it engenders a taste for "short cuts" to wealth and that begets necessarily hazards, wasting anxieties, and desperate "throws;" then comes unscrupulousness, loss of principle, and with it loss of all that is dear to a business man. On the other hand if young persons are schooled to expect but moderate remuneration for their labor, that begets moderate desires, moderate ambitions, moderate expectations, and such only are the safe citizens in any community.

In conclusion, we desire to say, if a parent could only see one sight in a hundred of what any eminent city Physician witnesses of the foul and festering disease, of the bloated brutality which riots in the young, whom idleness or want of employment has ruined, they would feel relief in laying their children in an early grave, rather than see them placed in offices, however honorable and remunerative, the loss of which is so often attended with results already described.

We cannot but consider the general tendency, becoming still more common, to bring up children without mechanical employments, and without regular and thorough agricultural training, as one of the serious mistakes of the times, for not only must we become effeminate without labor, but that effeminacy is perpetuated in the offspring, while all of us must acknowledge that the hardy artificer and the sturdy farmer are the main elements of national thrift and national perpetuity.

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## QUO MODO?

*In what manner?* That is the translation. We must use Latin, Greek, French, German, Spanish, Italian, Hebrew—all of them, or that astute entity, the people, will conclude we are know nothings. To be sure, it is not a particular indication of learning, or of good taste either; in fact, it is a waste of space, ink, type and paper, for the words of these languages must be interpreted into our own, else we might as well have written in modern Chinese or ancient Chaldaic. But then we can tickle the people at the expense only of looking into our Dictionary (polyglott) of Quotations, take the first phrase that



looks learned, master its definition, and then write up to it. Besides, we have a good memory for definitions, if not in name, yet in idea; as good as the boy who never could pronounce the first letter of the alphabet. "I know him very well by sight, sir, but rot me if I can call his name," was the steady excuse of little stupid for not calling "A."

We once learned the definition of *sine qua non*, and never have forgotten it. There is a large class of Anti-Know-Nothings: one of these, who never plead guilty of ignorance of any thing, was listening to a brother or first cousin of his, who never lost an opportunity of putting himself forward, reading an important item of news to a crowd around a country post-office door. The reader bolted through the phrase with tolerable courage and success, but had scarcely cleared the bridge, when one of the crowd exclaimed, "What's that? I never heard tell of such a sign as that." "O, go on," said know-all, "it's an island in Passamaquoddy Bay; I've seen it many a time!"

Well, as we were saying "*In what manner?*" of course we must *make the connection* between what we say, and health, or it will be flying the track, and the race for fame and fortune, especially the latter, will be lost for aye.

*In what manner*, then, is a few barrels of molasses and water turned into a two hundred thousand dollar dwelling in Fifth Avenue, besides having a spare thousand or two, every once in a while, to help build a church and to aid in the temperance cause—religion and liquor temperance being the most popular of all causes, temperance in food and the passions, having no friends, is simply laughed at. Surely we will come to a focus by-and-bye, as soon as we describe "*in what manner*" a Broadway hotel has been built and furnished, at a cost of a quarter of a million of dollars, out of a cargo of aloes. Well, the aloes, bitter as gall though they are, were eaten morning, noon, and night—eaten by "the people" year after year, until of divers cargoes not a single ounce is left; not only eaten willingly, gladly, but at a premium, a cash premium, of above twenty-five cents a spoonful.

"*In what manner*, I would like to know," inquires the reader—*In what manner?* QUO MODO? were "the people" induced to do such an unaccountable thing?

Why, a country editor was persuaded to say, for a considera-

tion, for of course you could not expect an editor to talk, or write, or print for nothing, and thereupon a hundred city editors were hired to repeat, as coming from this country editor, for a proportional consideration, say as one to one thousand, the following (names suppressed)

[Advertisement.]

*From the — Herald.*

CLEANSE THE SYSTEM.—At this season of the year a general purification of the human system is vitally important. During the Winter season, a vast amount of impurity gathers in the system, producing humors and lassitude, and eventuating in disease if not removed; and as nature provides for the external purification of her dominions at this season by electricity, shower and storm, so man should watch over his own system and purify it. For this purpose we are persuaded that ——— Pills stand pre-eminent. For twenty years past they have been in general use throughout this country, and at the present time there is not another so popular medicine for purifying the system in use; besides which, they are cheap, and pleasant to take.

Now it so happens that this advertisement expresses the truth in every line, with one exception, especially as to the “pre-eminency of the pills,” for they literally stand six stories high above ground, and two below, and to progress indefinitely deeper hereafter, pills, patentee, and all.

Although this advertisement may be strictly and literally true, yet a false use is made of it,—a use which is ruinous to the health and life of multitudes, thus:

The certain tendency of the use of aloes, is to leave the bowels more and more costive, requiring a freer and freer employment of it, ending in piles, or fistula, attended with consequences painful, horrible, disgusting.

That “a vast amount of impurities gather in the system during the winter,” is a concentrated untruth; the advertiser would have saved his reputation, had he expressed no opinion as to the time during which the impurities had gathered, and simply stated the general fact, that they were more or less present in all, in spring. The system ought to be purified, and the pills are pre-eminently popular, and they do aid in purifying the

system, but the ultimate, certain, inevitable results,—look at them! Arsenic eaten *secundem artem*, brings plumpness to the cheeks and roses to the skin and sparkling to the eye, and in the end brings death!

In our article in the June number, "A Life-Saving Thought," we explained that the blood does become impure in the Spring, because of our eating with the appetite of winter, when we do not need half as much food, in consequence of our exercising less vigorously, and also because we need less warmth in summer than in winter.

If we would eat but half as much in early spring, the blood, which bracing winter bequeaths in perfect purity to spring, would remain pure; or, if in default of this precaution, when we find ourselves ill we would diminish our food within proper bounds *forthwith*, and take large amounts of daily pleasurable exercise in the open air, not involving fatigue, the blood would purify itself in nature's own safe, harmless and beneficent way, just as certain as a clear running spring will purify itself after disturbance, if it is only let alone.

But what a bootless work it is to write thus! Not one in a score of all who read this article, will make a practical and rational use of it, but when spring comes, will continue to eat on, with a winter's appetite, until the system is so charged with a thick, loaded, imperfect blood, that nothing can save the body from impending disease, but eating less food or by swallowing more pills, the latter being preferred by most persons, and they the very ones who do not call in a physician for fear he would give them medicine, and yet they turn right round and take ten times as much ignorantly, and on their own responsibility, as an educated physician would have given them. Those who take medicine on their own responsibility, are precisely those who are "*all the time taking something*;" the reason of this is two-fold.

1st. Patent medicines are temporary in their effects.

2d. They alleviate or smother, instead of eradicating disease.

A patent pill, or balsam, or bitters, is taken for a specified symptom; relief follows; this gives confidence in its efficacy, which is *forthwith* extended to some other symptom; as it "helped" a cough, it may help a colic; so, very soon it is announced by the sanguine recipient, it is good for almost any-



thing, and consequently it soon becomes a cure-all, and for every trifling little ailment the favorite remedy is resorted to, while all this time the person forgets two or three very observable facts.

1st. That somehow or other he is more frequently "ailing" than he used to be.

2d. That larger doses of his favorite remedy have to be taken.

3d. That new ailments are appearing.

To illustrate: A gentleman recently informed me that — Pills were taken by his grandmother with apparent advantage some years ago, and that the habit had grown on her to such an extent that now she was compelled to take them every few weeks; and that whereas at first, one or two were sufficient to give relief, now "*a level table-spoonful*" were needed at a single dose, in order to secure a decided result.

It is known to many, that "Morison's Pills" had a great popularity at one time in England, until it was charged in court that they had killed a patient. The inventor himself was probably sincere in his belief of their sovereign and universal efficacy, for on one occasion he became sick, and having taken his pills several days without encouraging results, his friends insisted on his using some other medicine. This he resolutely declined to do, saying, that if his pills did not cure him nothing else could, so in a single day he took upwards of one hundred and eighty, and — died!

Rhubarb and aloes are large constituents of almost every patent pill of wide popularity, for moving the bowels. The ultimate effect of either, is to leave the system in a more constipated condition; *they cannot be taken without such a result*, and constipation is the fruitful cause of piles, falling of the lower bowel, and fistula, a disease, which for months, and sometimes for years before death, leaves the patient in that most pitiable and disgusting condition, wherein the excrements pass without the will, the urine dribbles away incessantly, and life is a foul and ceaseless torture! So habitual patent pill-takers have in prospect "*a time of it*" above ground, not less impressive than the knavish makers of the same have below.

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TO TAKE INK OUT OF LINEN.—Saturate the spots with melted tallow, then wash in suds.

## CLERICAL MORTUARY.

OF Clergymen of all denominations, dying during 1855, in the United States, there were one hundred and twenty. The smallest number, five, died in February; the largest number, seventeen, died in October. The three most healthful consecutive months, were December, January and February, giving twenty-two deaths, or about one-fifth of the whole; the three most fatal consecutive months, were September, October and November, giving thirty-nine deaths, or one-third of the whole; showing the error of the prevalent opinion, that "bad weather," as it is called, is unhealthy, necessarily; for, during the most inclement months of the year, the smallest number died; while, during the three fall months, when the weather is neither too cool nor too hot, the mortality is nearly double. Railroad conductors, who are in and out of suffocating cars incessantly during the coldest months of the year, are observably healthy men. The men of the Arctic Expeditions do not die of bad colds, pleurisies, and the like. Persons often make the inquiry, when in a decline, *will it hurt me to go out of doors?* Our almost universal reply is, "No! it will do you good. Go out, rain or shine; if it is raining, have an umbrella, and let it rain on." How is it? Part of the lungs are gone, or at least they are working imperfectly, consequently such person is living on a less amount of air than the system requires; hence, the air he does consume should be the purest possible; and as no air within any four walls can be pure, the air of out doors, during daylight, must be the most proper for all, especially for consumptives, the world over. It is the irrational dread of *taking cold*, by going out of doors, which kills nine consumptives out of ten, far sooner than the disease itself would have done. If any man, sick or well, wants an infallible receipt for getting into that unfortunate condition in which "the slightest thing in the world gives him a cold," let him hover around the fire all day, let him bundle up, head and ears, every time he puts his head out at a door or window, and besides, keep his room regulated to a degree, for months at a time. Such a person never can get well of any thing; such a person, with such habits persevered in, will die, long before his time, it matters not what may be his ailment. Under "*the sunny skies of Italy*," where, according to



poetic account, it is a happiness to breathe, so balmy is its atmosphere, the average of human life is shorter than in any other civilized country. Do not fear then the bleak December or the fiercer January, unless quite an invalid, or very old; the first consideration with the infant of one year or seventy-five, is *warmth, warmth, WARMTH.*

There is, however, one condition of the weather which all, except those in good health, should endeavor to avoid. An *East wind* is as fraught with danger and calamity now, as it was in the days of Scripture history. Such winds prevail after rains in this country, and there is a rawness and a dampness about them, which urgently calls for shelter for man and beast, even in mid summer. None, not even the healthy, can be exposed to east or northeast winds in the United States, at least, east of the Rocky Mountains, with impunity, except under one condition, and that is, under circumstances of bodily activity, sufficient to keep off all feeling of chilliness, and when such activity ceases, immediate retirement to a closed room, if indeed not to a good fire, even if in summer time, for it is in summer time the most consumptive colds originate.

Of the 120 clergymen dying during 1855, two-thirds, eighty, have their ages recorded, the youngest 27, the oldest 94; of these eighty, ONE-HALF had passed "three score and ten," thus confirming the generally received opinion of staticians that *Theologians are the longest lived of all the members of the human family*, the reasons for which, we believe, are mainly these:

1st. Being poorly supported, they have to "*rough it*," the luxuries of life are impossible to them.

2d. The largest portion of their time, as a class, is spent on horseback, or other modes of travel, thus securing a large consumption of out-door air, with the very great advantage of frequent changes of air, food, and mode of preparation.

3. Pleasurable associations. The contemplations of a minister, are of a soothing character; his is a mission of love, of pure benevolence, the exercise of which, must always be happy-fying.

Not only so, the clergymen of this country, and we feel thankful that it is so, are everywhere received with a respectful, cordial and affectionate welcome. What house is there in this whole land, outside of cities, where every thing is upside down,



wrong end foremost, antipodean, except in materiel benevolences, where, we say, can a family be found, which has not at least one *Martha* to be careful of the minister's comfort, that he have the best of every thing; and in return for these attentions, aside from duty and natural solicitude for their spiritual welfare, there runs out from the minister's heart towards those with whom he is brought in contact, a living stream of tender concern, which in its reflex influences, gives warmth and health to soul and body; thus verifying the promise that those who love and serve God best, not only have *the life that now is, but that which is to come*. Having secured religion, all other necessary things are thrown in.

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### THE NORTH POLE.

GRAHAM'S Magazine for February, 1856, has a most interesting original article, being a sketch of Dr. Kane, who at the age of thirty-four years finds himself world-renowned, not as a human butcher, alias military chieftain, but celebrated for the humanity of his nature, for all that is noble, brave, daring, and all for the love of others, for the bare chance of saving from a miserable death, men whom he had never seen, but whom he considered his brethren in science and the sea. Having greatly impaired his constitution by exposures in southern latitudes, he seems to have greatly improved it by a succession of exposures to an atmosphere eighty degrees below zero. This is a fact worth noting by the multitudinous many who seek health by "going to the south."

We have been informed that Dr. Kane in personal appearance, action and tone of voice, is the twin of ourself. In one respect we know there is a striking difference, Dr. Kane, like all great men, is universally known as a man of great modesty: we do not really believe that we know what that is, we are principled against modesty, which is considered to be thinking less of one's self than is warranted. We cannot see the practical use of that. We are at all places and at all times of the Utilitarian School. We never could see the advantage of underestimating one's self. Certain are we, that as great violence is done to truth in undervaluing as in overvaluing. We have always taken the wise mean and considered the safest

side of error to be, in the over-estimate. Every observant man must know that brass is durable, is sustaining; brazen-faced people go with a glory, where the mealy-mouthed would perish; and if the accumulation of money be the criterion of life-success, we can mention scores of individuals whose only element of success consisted in having consciences cast in brass. But we must here make a metaphysical distinction which is of great value. Self-reliance is the true metal, combined as it always is with indomitable energy. The opposite class of persons are what may be called the self-opinionated, who have the brass in sound, the brassy ring, without any of its enduring qualities.

Dr. Kane has the enviable distinction of having stood with his small and delicate frame, of five feet and a half, with less than a hundred and thirty pounds, a degree of cold, and at a higher elevation of latitude, than any other civilized man—he reached the point of eighty-two and a half degrees north latitude, within seven and a half degrees of the north pole, where he beheld a sea of unpenetrated ice eighty miles across, beyond which were evidences of land, and vegetation and animal life, with a temperature as promising as an Italian sky. What fountain of health there may be beyond that icy sea, and within that circle which no mortal has yet been known to enter, the future only can develope, but the following circular, written nearly forty years ago by one who was considered by some, as our friend his son now is, and perhaps as incorrectly, will be read with interest at this time. It was addressed:

*“To the town of Louisville, as a Body Corporate, (per mail,) Kentucky.*

LIGHT GIVES LIGHT, TO LIGHT DISCOVER—‘AD INFINITUM.’

ST. LOUIS, (Missouri Territory,)

*North America, April 10, A. D., 1818.*

TO ALL THE WORLD!

I declare that the earth is hollow, and habitable within; containing a number of solid concentrick spheres, one within the other, and that it is open at the poles 12 or 16 degrees; I pledge my life in support of this truth, and am ready to explore the hollow, if the world will support and aid me in the undertaking.

JNO CLEVES SYMMES,

*Of Ohio, late Captain of Infantry.*



N. B.—I have already for the press a Treatise on the principles of matter, wherein I show proofs of the above positions, accounts for various phenomena, and disclose *Doctor Darwin's Golden Secret*.

My terms are the patronage of this and the new world.

I dedicate to my wife and her ten children.

I select *Doctor S. L. Mitchell*, *Sir H. Davy*, and *Baron Alex. de Humboldt*, as my protectors.

I ask one hundred brave companions, well equipped, to start from Siberia in the fall season, with Reindeer and slays, on the ice of the frozen sea; I engage we find warm and rich land, stocked with thrifty vegetables and animals if not men, on reaching one degree northward of latitude 82; we will return in the succeeding spring.

J. C. S.

### BOOK NOTICES, REVIEWS, &c.

SOME years ago, we had under our medical care a lady of great sweetness of character, the mother of a large family of children, to one of whom we sent a beautiful little book, beautiful in its mechanical execution, and as beautiful in sentiment, as it was true. Some days afterwards we inquired of the mother how her child liked the little book. "Really Doctor, I have not yet placed it in her hands, as I have not had an opportunity of reading it; for it is my habit, not to allow my younger children to read any book unless I have first examined it myself." This accomplished woman, with almost regal wealth at her command, had dismissed the world, with all the fascinations which a southern city can throw around social intercourse, and consecrated herself to the moral and religious tuition of her children. She soon passed away, but we feel quite sure, that she and the little ones she left behind her, will form a blest re-union above, a whole family saved in heaven, to be separated no more.

This lesson of example has its own loud and impressive teaching, and we pass on to speak as a physician of the ruinous physical, mental and moral tendencies which very many books have on boys and girls, on young women and young men. Many publications, even of what are called "*respectable*" pub-



lishing houses, are not more fit for young persons to read than *Don Juan* or the works of *George Sands*.

When children have become able to read with ease, their literary maws expand to most wonderful dimensions; they devour every book within their reach, which is adapted to their comprehension, and so eager are they to drink in knowledge sometimes, that play is forgotten, they have to be reminded at meal time that the table is waiting, and before you are aware of it, they have slipped away, and you find them in some retired corner, as deeply absorbed in reading, as was Newton in following out some of his great calculations. Physically, this habit is ruinous; the brain is exercised too much, stimulated too highly; it consumes the nervous energy which ought to have gone to the stomach, to be expended in the more perfect digestion and elimination of the essence of the food for the support of the body; presently the brain becomes overworked, loses its vital force, its capability of resisting disease; being overwrought, its vitality is below par, and the very first ailment the child has, cold, fever, any thing, "*goes to the brain*" in common phrase, and death is very generally inevitable. Thus perished within six months, the beautiful boy who took the premium at Barnum's Baby show: at that time, he was reported never to have been sick a day, and he was as bright as he was beautiful.


If the mother would make it a point to read carefully every book, previous to its being placed in the hands of her child, the result would most generally be, that very few books indeed, in the course of a year would the children have to read, because, household duties properly attended to, take up all a mother's time; the child then, not having many books, would give more time to play, and be that much more likely to live.

Parents are less careful than they would otherwise be, in placing books in the hands of their children, in consequence of the confidence they have in the newspapers which they take; they reason thus, "the editor speaks very highly of it; he received an early copy for examination, and says *it is well worth a place in every family*." This parent does not know, that nine times out of ten, the editor never saw the book, or if he did, never read a dozen, not three consecutive pages; that as far as large towns and cities are concerned, the editor pays a man for

reviewing books, and the owners of these books pay this same, or some other man to write these favorable notices; this same notice manufacturer being more frequently than otherwise some learned foreigner or some native literary adventurer, who, having some capabilities, and flattered into the belief that he has more, takes the very natural next step of cutting loose from the strict trainings of parental piety, and launches himself out into the world as a man of "*liberal views*!" is lauded by a certain class as being "entirely free from *cant* and old-fashioned puritanical notions;" in due process of time, this same young man is voted a *good fellow*, grows witty over a glass of "half-and-half," and anon we read ——— morning paper, "*Died yesterday, suddenly, of disease of the heart*" or "*apoplexy*," which being interpreted correctly, means "*Brandy*."

It is well known that such is the no uncommon history of itemizers and sub-editors, and upon their opinion is it, that we introduce books into our families, to supply the moral pabulum of our children.

We do not mean to say that a majority of the men who write the book notices for the secular press, are persons of this character, but *some* of them are, and this being the case, we contend that it is not safe for a parent to put a book into the hands of a child, on the recommendation of the secular press of cities and large towns, unless a previous examination authorizes the parent to endorse the sentiments of the reviewer. That the book notices of the secular press of cities and large towns are an unsafe guide in our estimate of new publications, we have only to recur to the unstinted praise from hundreds of presses, bestowed with such lavish profusion on the lustful, lecherous and adulterous issues of "*Hot Corn*," "*Mary Lyndon*," and the like.

There is another class of books, against which we warn all who are so happy as to have children, whom they daily hope and pray, will be their solace, when old age comes upon them; the titles of some of these corrupting publications read in this wise: "*Anthropology*," "*Every Mother's Own Book*," "*Physiology*," "*Woman's Manual*"  "*for every female's own private use!*" with colored plates. "*Young Man's Adviser*," &c. &c.—all such publications, with *Family Companion*, *Domestic Medicine*, and the like, had far better be thrown into the fire.

By reading such publications, young men have applied to us for ailments which these readings have caused them to magnify



to the size of alarming maladies, and having spent hundreds of dollars on the authors of these books without being made a whit better, they have applied to us in a state of mind bordering on despair, which true views have permanently dissipated.

We are inclined to think, that all medical publications should be rigidly excluded from the libraries of the young, with a few exceptions, such as "Anatomy, Physiology and Hygiene, designed for academies, schools and families, by Calvin Cutter, M. D." Uses and Abuses of Air, by Dr. Griscom, of this city, and our own Journal. If the three works we have named were in every household in the United States, and were read and practised upon, even to a limited extent, we believe that a revolution would take place in public opinion, in reference to human health, which would add years to the life of the next generation.

In view of the very prevalent prostitution of the secular press to the interests of the large publishing houses of our country, we suggest that all "*book notices and reviews*" of the weekly press be considered a nuisance, which ought to be abated, and the sooner the better; and as a substitute, let a *succinct index of the subjects treated of*, be published without any opinion whatever. And as to the monthly and quarterly publications, we have long been of the opinion, that a simple statement of their contents, terms and place of publication, would be "valuable information" to readers, and would in very many instances, sell a copy or gain a new subscriber, where the most "splendid notice" would have failed to secure a second thought. We have in many instances purchased a book or paper or monthly on account of a single item of its contents. This suggestion merits more than a passing thought on the part of publishers and the press, and we believe the community would be a large gainer in a moral, as well as a literary point of view.

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DEATH AND RAILROADS.—Of all modes of travel, that on railroads is safest for life and limb, if the official statement be true, that of twelve million of passengers transported over the main railroads of New York during 1855, only twelve were killed, and of these, eleven were standing on the platform. The safest place on a rail car is the inside, about the centre of the car, if there be no stove there, and on the end of the seat, next to the aisle.



## SEVERAL SELECTIONS.

## QUACKOPATHY.

Take of Brandreth's pills,  
A twenty-five cent box ;  
And of Townsend's Sarsaparilla,  
Enough to kill an ox.

Before you go to bed,  
Eat a quart of Salmagundi,  
And on top of this,  
Take a dose of "*alicomfundi*."

Every night and morning,  
Drink a pint of Brandy,—  
Sweeten if you please,  
With a stick of Cough Cure Candy.

Then add to the above,  
A pail of Quacknip tea,—  
Then if you are not dead,  
You surely ought to be.

## SENSEOPATHY.

Take the open air—  
The more you take the better.  
Follow nature's laws  
To the very letter.

Let the doctors go  
To the Bay of Biscay—  
Let alone the Gin,  
The Brandy and the Whisky.

Freely exercise :  
Keep your spirits cheerful,  
Let no dread of sickness  
Make you over fearful.

Eat the simplest food,  
Drink the pure cold water,  
Then you will be well,  
Or at least you ought to be.

WINTER BUTTER.—In many parts of our country the art of making good butter in winter is very imperfectly understood, and by some dairy-women thought to be entirely impossible. But it can be done in December as well as in May. The plan of doing it is this: The cows should be stabled and fed on sweet hay and other provender. Instead of keeping the milk in a warm place, it should be put in a cold one, and no matter how soon it freezes, because freezing it will separate the cream much more perfectly than it will rise without this atmospheric temperature, and it can then be taken off with less trouble. And when the cream is churned the churn should not be placed near a fire; the ordinary heat of a kitchen would be sufficient. Too much warmth destroys both the complexion and the flavor of butter. In the winter butter requires more time in churning than in summer; but when patience assists the laborer, the task is made no task at all.

Butter cured with half ounce of salt, quarter ounce of saltpetre, quarter ounce of moist sugar, pounded, used in the proportion of an ounce to each pound of butter, will be found to keep good a longer time, and have a more delicious flavor than when salted in the ordinary way.

# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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VOL. III.]

APRIL, 1856.

[NO. IV

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## POPULAR FALLACIES.

It is not true that sugar and candies are of themselves injurious to the teeth or the health of those who use them; so far from it, they are less injurious than any of the ordinary forms of food when employed in moderation.

Any scientific dentist will tell you, that the parts of teeth most liable to decay, are those which afford lodgment to particles of food; such particles being decomposed by moisture and heat, give out an acid, which will corrode steel as well as teeth; but pure sugar, and pure candies are wholly dissolved, there is no remnant to be decomposed to yield this destructive acid; we remember now no item of food which is so perfectly dissolved in the mouth as sugar and candy. When visiting the sugar plantations of Cuba, the attention was constantly arrested by the apparently white and solid teeth of the negroes who superintended the process of cane grinding; they drank the cane-juice like water, there was no restraint as to its use, and the little urchins playing about, would chew the sugar-yielding cane by the hour. It is much the same in Louisiana, where the shining faces and broad grins of the blacks are equally indicative of exuberant health and "splendid teeth."

How does it happen then that there should be "the prevalent belief" that sugar and sugar-candy destroy the teeth and undermine the health? Perhaps the most correct reply is *Tradition*, the father of a progeny of errors in theory and practice; of errors in doctrine and example, "too tedious to mention."

One of the common faults of the times is an indisposition to investigate on the part of the masses. We take too much for granted. A very common answer to a demand for a reason

for a time honored custom, is " *Why, I have heard it all my life. Don't everybody say so?*"

It would be a strange contradiction in the nature of things, if sugar and candy in moderation, should be hurtful to the human body in any way, for sugar is a constituent of every article of food we can name; there is not a vegetable out of which it cannot be made, not a ripe fruit in our orchards which does not yield it in large proportions, and it is the main constituent of that "*milk*" which is provided for the young of animals and men all over the world. Perhaps the child has never lived which did not love sweet things beyond all others; it is an instinct, a passion, not less universal, than the love of water. A very little child can be hired to do for a bit of sugar what nothing else would. The reason of this is, that without sugar, no child could possibly live, it would freeze to death; it is the sugar in its food which keeps it warm, and warmth is the first necessity for a child.

But to use this information intelligently and profitably, it must be remembered that sugar is an artificial product, is a concentration, and that, if used in much larger proportions than would be found in our ordinary food, as provided by the beneficent FATHER of us all, we will suffer injury. We should never forget, that the immoderate use of any thing is destructive to human health and life, if persevered in. The best general rules to be observed are two :

First, Use concentrated sweets at meal times only.

Second, Use them occasionally, and in moderation.

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## ARCHITECTS AND BATH ROOMS.

WE do not believe there is one Architect in the United States known to favorable fame who is capable of doing either one of two things, viz. :

Of erecting a public building that will not leak, or,

Of constructing a dwelling heated by a furnace which cannot take fire.

Perhaps they are not to blame—the odium may be due to parsimonious landlords. But wherever the fault is chargeable, intelligent and observing men know very well that there is



scarcely a public building in New-York of late erection which has not leaked, or which does not now leak. And who knows a perfectly safe flue in all New York? Is there an Architect who understands the philosophy of a Bath-Room? The room of all others, except a permanent sitting room, which most needs a flue or register, or other heating apparatus attached to it, is the "Bath Room," and yet we have never seen a bath room with such an attachment.

Let us for a moment lay aside all book and newspaper knowledge, all preconceived notions, and consult our feelings in the operation of that kind of bathing whose object is to make the body clean of the grease, scales, dust, &c., which are constantly accumulating on its surface.

We all know that cold water will not make the hands clean, nor will hard water, even if it is warm. Hence when we wish to wash ourselves very clean, we use warm water with soap, and if we can get it, rain or cistern, or snow water.

With the present habits of civilized life, comparatively few persons among the middle and upper classes of society have vitality enough to make a cold bath advisable: they have not that "reaction" which gives to a cold bath its highest advantage, hence even the most rabid cold-waterist does not advise cold baths under such circumstances. Then when we take into account how many children there are who are too young for a cold bath, that old have not the stamina for it, whilst to that large number, neither infants, nor aged nor young people, but "children" who roll about in the dust, and mud, and snow, who sprawl upon the floor and dabble in water and dirt, the bathing which is most needed, is a cleansing operation; nothing short of soap, warm water, and a bristle brush will meet their demands, so that after all, especially in winter time, by nine persons out of ten in the whole community of those who practise bathing, the tepid or warm bath is what is needed. In fact, only the very small class of persons who are robust "can stand" a cold bath in winter, and in our opinion such persons do not need it. *If you are well, let yourself alone as to remedial means, for you can't be better than well.* Personally, this is our theory and practice too, we never had a cold bath but once, since boyhood, and that made us sick, and we shudder at the thought of a cold bath ever since. We believe cold shower baths are the

ordinary punishments inflicted on refractory convicts in our penitentiaries, we have understood that they regard them with the greatest dread, and yet there are wiseacres among us who daily submit themselves to that self-infliction. Such persons have expatiated in eloquent terms as to the delightful feelings experienced after the operation is over of a morning. As for that matter, we feel delightful of a morning without all that trouble and penance. The perusal of the morning papers before a bright coal fire in the grate makes us feel delightful, and more delightful still, hearing now and then the meanwhile, the rapid patting of the little feet of our children on the floor above us, as they get out of bed, and run to the fire, being the first telegraphic message to us in the morning that they have waked up well, merry and happy. This is a feeling more purely delightful than any cold shower bath can originate, without the preceding "shock" which we always think of with a shudder. So our advice is, if you want to feel "delightful" of a winter's morning, have a young dozen of little children about the house *your own, mind*—take one or two morning papers, and pay for them in advance, (for there's a singular virtue in that,) get up, dress for the day, and be seated before a brisk, burning fire by the time it is fairly light enough to read, be sure tho' to have no "bills payable" that day, for that will spoil all the fun. There's nothing "delightful" under such circumstances, when there are no assets to draw upon.

But we have unconsciously wandered from the bath-room to Wall-street. Surely we are getting worldly-minded. The fact is, we have not felt as great an interest in our Journal of late as we used to. Wonder if our readers have been led to surmise the same thing! Ah me, we find ourselves, and most unwillingly, arriving at the experience of Lord Byron, when he declared that he had come to the point of his life in which he began to feel the highest possible respect for the smallest amount of current coin, and we find within us a growing, loving attraction towards the avocations which—as Jonathan would say, "*pay best!*" Our experience and observation convince us that nine men out of ten will pay in experiments for regaining health a thousand dollars, more cheerfully than they would pay one for information, which, if acted upon, would certainly preserve it, and fortunate it is for us Doctors that the masses are

such numskulls, else we would find our occupation gone, and would have to go to cracking rocks for the turnpike, or picking oakum.

When we sat down we intended to tell on one side of a half-sheet, how a bath-room ought to be constructed, but our mind is forever calculating how much money this six inches of snow on the morning of the nineteenth day of March, Anno Domini, eighteen hundred and fifty-six, with zero just ten days ago, will bring us—hope it will be “considerable” any how. Now for the bath-room, desperately.

As nine-tenths, if not its whole use in winter, at least in the majority of families, is for cleansing purposes, the water should be warm, but if the body emerges from the water into an atmosphere much colder, we all know the uncomfortableness of the feeling which follows; this causes us to perform the operation hurriedly and consequently slightly, while to a great many the more serious result is a severe cold, causing days and weeks, if not months of subsequent discomfort or illness. The water then in the bath-room should feel *comfortably warm*, while the air of the room should be of such a temperature, as to prevent any sensation of coldness amounting to the disagreeable. It is safer to be guided by one's feelings as to the temperature of the water and the air of the room than a thermometer; for not only do different persons, by reason of their different degrees of health require a different temperature, but for the same reason, the same person may require a temperature to-day, which would not be suitable a week or a month hence.

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### CLEAN YOUR CELLARS.

By a beneficial arrangement of Providence, the gases and odors most prejudicial to human life, are lighter than the air which surrounds us, and, as soon as disengaged, rise immediately to the upper atmosphere, to be purified, and then returned to be used again.

The warmer the weather, the more rapidly are these gases generated, and the more rapidly do they rise, hence it is, that in the most miasmatic regions of the Tropics, the traveler can with safety pursue his journey at mid-day, but to do so in the



cool of the evening, or morning, or midnight, would be certain death. Hence also the popular but too sweeping dread of "night air." To apply this scientific truth to practical life in reference to the cellars under our dwellings, is the object of this article.

In the first place, no dwelling house ought to have a cellar. But in large cities, the value of land makes them a seeming necessity, but it is only seeming, for during many years' residence in New Orleans, we do not remember to have seen half-a-dozen cellars. But if we must have them, let science construct them in such a manner, and common sense use them in such a way as to obviate the injuries which would otherwise result from them.

The ceilings of cellars should be well plastered, in order most effectually to prevent the ascent of dampness and noisome odors through the joints of the flooring.

The bottom of the cellar should be well paved with stone, cobble stones are perhaps best; over this should be poured, to the extent of several inches in thickness, water lime cement, or such other material as is known to acquire in time almost the hardness of stone; this keeps the dampness of the earth, below.

If additional dryness is desired for special purposes, in parts of the cellar, let common scantling be laid down, at convenient distances, and loose boards be laid across them for convenience of removal and sweeping under, when cleaning time of the year comes.

The walls should be plastered, in order to prevent the dust from settling on the innumerable projections of a common stone wall.

Shelves should be arranged in the centre of the cellar, not in the corners, or against the walls; these shelves should hang from the ceiling, by wooden arms, attached firmly before plastering, thus you make all safe from rats.

To those who are so fortunate as to own the houses in which they live, we recommend the month of June, but to renters, the great moving month of May, in New York at least, as the most appropriate time for the following recommendations.

Let every thing not absolutely nailed fast, be removed into the yard, and exposed to the sun, and if you please, remain for a week or two, so as to afford opportunity for a thorough drying.

Let the walls and floors be swept thoroughly, on four or five different days, and let a coat of good whitewashing be laid on.

These things should be done once a year, and one day in the week at least, except in mid winter, every opening in the cellar, for several hours, about noon, should be thrown wide ; so as to allow as complete a ventilation as possible. Scientific men have forced on the common mind, by slow degrees, the importance of a daily ventilation of our sleeping apartments, so that now, none but the careless or most obtuse neglect it, but few think of ventilating their cellars, although it is apparent that the noisome dampness is constantly rising upwards and pervading the whole dwelling.

Emanations from cellars do not kill in a night, if they did, universal attention would be forced to their proper management, but it is certain, from the very nature of things, that unclean, damp, and mouldy cellars, with their sepulchral fumes do undermine the health of multitudes of families, and send many of their members to an untimely grave ; especially must it be so in New York, where the houses are generally constructed in such a manner, that the ordinary access to the cellar, for coal, wood, vegetables, etc. is within the building, and every time the cellar door is opened, the draught from the grating in the street, drives the accumulation of the preceding hours directly upwards into the halls and rooms of the dwelling, there to be breathed over and over again, by every member of the household, thus poisoning the very springs of life, and polluting the whole blood.

With these views we earnestly advise our city readers, as a life-saving thought, in the selection of a dwelling for the ensuing year, to give ten per cent. more for a home which has a model cellar ; you will more than save it in doctor's bills, in all probability, to say nothing of taking pills, and drops, and bitters, and gin, from one month's end to another. Let a good cellar determine your choice, rather than the more coveted "Brown Stone Front," or the locality of Fourteenth Street, Union Square, or Fifth Avenue.

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BED CURTAINS are unhealthy, because they confine the air around us while we sleep ; a canary bird will die in a night, suspended in that situation.

## HOW TO LEND MONEY,

## IF YOU LEND AT ALL:

*To your friends!* As a pure business transaction, you may not be too careful. But when a friend of other years comes along, who has not been as successful as yourself, whom disappointment or misplaced confidence, or unavoidable calamity has pressed to the earth, a friend who was once your equal in all things, inferior in none, except perhaps in that hardness of character, which is a general element of success in life, don't begin to hem and haw, and stroke your chin; don't talk about "*buts*" and "*whys*," and the "*tightness of the money market*," he knows that already—spare him the intelligence that you "once loaned Mr. so and so a sum of money, which was never returned;" he don't want your biography, he wants your cash. Don't remind him that if he were to die, you would lose it; that arrow may sink deeper into his heart than any amount of money could ever fathom, and then, close with a recital of this, that and the other thing, which, if really true, could not materially interfere with your furnishing him the required amount. If you have ordinary sagacity, you can make up your mind in a moment, whether to grant the accommodation or to refuse it. If you are a man and you design a refusal, tell him at once in some kindly way, that you do not feel prepared to accede to his wishes. If on the other hand, you have a heart to help him, don't do it as if you felt it were a mountain grinding you to powder, or as if each dollar you parted from, was inflicting a pain equal to the drawing of a tooth; don't torture him with cross questioning, nor worm out of him some of the most sacred secrets of his life; away with your inquisitorial, brassy impertinence; don't lay him on the rack for an hour at a time, as if you gloated at the sacrifice of his manhood, as if you wished to make him go down on his very knees to win his way into your purse; away with it all we say; and stand up like a man; give him a cordial greeting, let a holy sunshine light up your countenance, and speak out before he has done asking, tell him how much you are gratified at having it in your power to help him, and let that help go out in a full, free soul, and with a good slap on the shoulder, bid him look upward and ahead for there's sunshine there for him. Why the very feeling in that man's



heart as he goes away from you, is worth more to humanity, than all the money you let him have, ten times told. He goes out of your presence with a heart as light as a feather, in love with all the world, and full of admiring gratitude towards you. He feels his manhood, he feels that confidence is reposed in him, that he is still a man, and this conviction nerves him up to a resolution, to an ambition, to an energy which are of themselves a guarantee of after success. He goes to work with a will, which hews down the obstacles and melts away the icebergs which hedge up the ways of men, and behold in a moment, rough places are made smooth, and straight places made plain to him.

Reader! suppose you never get your money back, and you have a heart so big, that you can, notwithstanding his non-payment, give him at every meeting a cordial smile of friendly recognition, can speak to him without ever reminding him of his indebtedness; it may be that you are his only friend, but then you are the world to him, and however hardly that world may have dealt with him, your single exception is placed to the credit side of humanity, a thousand times its individual value; that man can never die a misanthrope, for he will insist upon it to his latest breath, "there's kindness in the world after all."—What a grand thing it is to have a man close his eyes in death, and one of the last thoughts of mortality be a prayer for blessings on your head.

We repeat, then, if you lend money at all, do so freely, promptly, do it with a whole soul. Do it with a grace that becomes a man, with a cordiality which will do quite as much as your money in raising your friend from the depressing influences which surround him. We do not advise the loan of money in any given case, but write to show in what manner it should be done, when decided upon, to bring the most pleasant reminiscences to yourself hereafter, and to carry with it the largest advantages to him whom you wish to befriend.

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#### CAUSE OF DEATH.

Medical science is much indebted to the able researches of *Wundt*, in one of these, the important induction is drawn that "The proximate cause of death is Asphyxia," that is to say, "*a man dies for want of breath*," and science has found it out!

But every body knew that before, still it was knowledge with only one leg; to know a fact is one thing, to know the reason of it is a very different matter; indeed it is all the difference between a wise man and a fool. Now to get a practical idea out of all this, we must make the circuit of "Robin Hood's barn" of infantile memory.

If when a man dies, it is for want of breath, how is it possible for him to die when his head is cut off? for his head does not breathe, but his lungs! It is true, that the lungs are supplied with breath through the nose and mouth, but if that were all, we could put the nozzle of a bellows in the wind pipe and let the body dance away!

There is a nerve which comes from the brain, grows out of it, as it were, and in coming from the head, it divides into two branches, one of which goes to the stomach, the other to the throat and lungs. If you cut off the stomach branch, there is no digestion; if you divide the lung branch there is no breathing. If you injure one branch, that injury, if kept in continuance, affects the other branch, hence it is, that dyspeptic people have throat ail, sooner or later; hence it is, that such persons dwindle away, and if not cured, fall into a *decline*. The consumptive may eat a great deal; and he has a good appetite to the last day of his life, but his food does not seem to afford nourishment, because the stomach branch of the nerve has lost its power, hence he eats, but it gives him no strength, he has not the strength to breathe without an effort, and that effort he has not power to make except at intervals, hence consumptives breathe short and quick; and shorter and quicker to the last struggle. Consumptive people do not die for want of lungs, as is generally supposed. A man can live an age with half of all his lungs in full operation, and live in considerable health, too. General Jackson had lost a third of his lungs, as his autopsy indicated twenty years before his death. Most consumptives die long, very long, before half their lungs are gone; and why? simply for *want of breath!* for want of bodily power to fill the lungs they have, to their full, of pure air. To have bodily strength, we must have a good digestion, and good digestion will give bodily strength under all circumstances, hence to cure a consumptive, that is, to arrest the further progress of lung decay, and enable him to live on what lungs he

has left, the man must be made to digest substantial meat and bread, the most healthfully nourishing of all human edibles—as a means of enabling him to draw in pure air. Therefore, we are impelled to the conclusion, and it is one of world-wide significance, that there are no means of arresting the progress of consumptive disease in any case, except by increasing the capabilities of the stomach of food digestion, *to the end* that the lungs be empowered thereby to draw in and use a larger amount of pure air, that very air which the Almighty, in his wisdom, has made to be food for the lungs.

By a section, a cutting off, of this nerve of which we have been speaking, the *Pneumogastric*, Wundt found that it required more time and more strength to draw a sufficient breath, the breathing then became slower, the quantity of air inspired gradually diminished, the body grew colder, the lungs became clogged, and the victim died. Therefore, reader, if you wish to be a “*well man*” perfect your digestion, perfect your good breathing.

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## MENTAL HEALTH.

In an article in our March number, on “INSANITY,” we advocated the idea that so great a calamity is best avoided by not allowing ourselves to think too much about one thing. The tendency of an interested mind is concentration, ending often in abstraction, sometimes called *Absence of mind*; as for example, an old Bachelor who had spent an hour with a bewitching young widow, and we know of nothing mundane more bewitching, unless it is “sweet seventeen,” or a —Baby—of your own! Well, about the Benedict—on retiring to his chamber, he laid his candle in the bed, and blew himself out. That is a case of absence of mind, not far distant from monomania, a thinking about one thing so much that the mind is unbalanced.

Thus it is that many have been crazed by thinking too much on abstruse, intangible subjects, such as Prophecy, Perpetual Motion, Spiritualism, and the like. Hence in the April number of last year on *Mental Epidemics*, we gave it as an opinion that it was not safe for any but educated and well balanced minds which had been chastened by severe study, to engage in such investigations. There are some facts in spiritualism, which for want of an explanation strike even intelligent men



with a subdued awe, and until a satisfactory explanation is discovered, will continue to exercise an influence over the common mind, baneful in the highest degree.

It is worse than useless, for men of learning and repute to reiterate their impatient denials of palpable facts which all of us can see for ourselves. There is such a thing as glorying in one's shame. Intelligent persons have taken a pride in exhibiting their utter incredulity as to the facts connected with so called spiritualism, and have exhibited more incredulity in maintaining incredible hypotheses than does the most uncultivated mind in giving as a reason that the world does not turn round, the soup would otherwise fall into the fire.

However refined, and educated and talented a man may be, the moment he is supposed to advocate "*Spiritualism*" he is voted a fool, going crazy, lost his senses, with other epithets equally complimentary.

There are thousands of facts which have been hooted at until explanations have demonstrated their naturalness, and anon we feel assured that they could not have been otherwise. It creates no surprise in us to see a dozen needles jump up from the table at the approach of the *Armature*, yet if you were to take a magnet in your hand and explain to an ignorant mind that it would pick up a needle from the table without touching it, he would be utterly incredulous until he saw the fact for himself, and in an instant incredulity is exchanged for a firm conviction, and an overwhelming awe. Were I to say to my readers that I had a substance, which if thrown into the water would dance until it was dead, would take fire and burn up, some of them would, even if they saw it with their own eyes, declare it was a trick, and would refuse to believe otherwise, until the nature of the substance was explained to them. Precisely thus is it with the facts in connection with the misnomer Spiritualism. The *Rubicon* of utter incredulity and confirmed conviction is—explanation, show the philosophy of the thing, teach how it is done—the cloud disperses, the fog scatters, the curtain is drawn up, and what but a single moment before was hated as a humbug, is fondled as a fact, is received with that loving welcome so familiar to those who *seek the truth in the love of it*.

It is the confounding fact with fancy, which has filled the world with the "*Spiritual*" folly. The theory of a truth is a

very different thing from the truth itself: but to deny a fact because the theory of it is absurd, is absurdity itself; and yet the mass of men of mind in this country, and in Europe too, have committed that very absurdity, and not a few men of note, more pious than profound, have pronounced "SPIRITUALISM," *an invention of the Devil*. An uncultivated young girl from the country exhibits certain phenomena which we see and hear; she says "*it's the spirits*," and we turn around and exclaim with most undignified impatience, "*it's all nonsense*." Is it not wonderful that an educated mind should have so little astuteness as to confound theory and fact together and brand them both as a falsehood in spite of the evidence of his eyes and ears, instead of separating them, and pronouncing upon each, according to its individual merit. Verily, this is a new era in Æsthetics, the race of analytical philosophers in mental science is becoming extinct and common sense obsolete.

The view which we take of Spiritualism is this. The facts are facts, but the "spirits," where are they? Echo answers *non est inventus*, out and gone, like Granger's eye.

The tables can rap and tap, and hobble about the room without collusion, will run over, by, against and through people if they don't get out of the way; a person may get on the table, and with no other agency than its being touched with the finger of a frail girl, that table will move about the room with the person on it; tables will rise up to meet the fingers; there, our *actual* knowledge ends; the next step, and we are in the land of the impalpable, and do but flounder in the fog.

Up to this time, many have risen with the exclamation, "*lo! here is the light*," and often have we gone expectantly, only to be left in "darkness tangible," so that the prevailing feeling in our own mind, on hearing of a paper, or pamphlet, or book, or lecture, professing to *explain Spiritualism*, is to put our hand upon our pocket, as if there were an over busy finger about.

Our readers are indebted for the foregoing to our having received from a Poet clergyman, a communication of some twenty manuscript pages, which by the way we never expect to read. We have glanced over some of them, and gather the idea that he believes himself capable of *demonstrating*.

"1st. That table rappings, tappings, &c., are actual facts which can occur without collusion.

2d. "That the spirits of the departed have nothing to do with these phenomena."

As to the other points, without admiring the smoothness of his diction, or the perspicacity of his ideas, we give his own words:

*Seven propositions to be mathematically demonstrated before a Scientific committee in New York city:*

1st. That the muscular power is an elimination from the physical constitution.

2d. That the identical person is the agent and actor.

3d. That the physical and muscular power in voluntary mental attraction can be conveyed to and received by the one in *rappport*.

4th. That two inferior mediums can annul the physical effect and volition of the superior.

5th. That every organization has more or less of this physical, abstract, and volitic combination.

6. That contact is essential as a means of connexion, and yet may not be in advanced, peculiar and extraordinary developments.

7th. Human presence, perceptible by the slightest imperceptible attenuations.

"The above principles cover the whole ground of the tabular movement, and mathematical laws growing out of them, explain the identity of the Scientific or natural, and the alleged "*spirit power*."

Often it is our involuntary exclamation "*whereunto will these things grow*." Certain is it, *the end is not yet*. In the language of a Doctor, in "*sporadic cases*" the end has been infidelity, rationalism, dementia, madness, materialism, and what in our mind is worse than all, a sweeping rejection of the Holy Bible, as a divine revelation. So that in view of the whole subject, we say now to the masses, as we said just a year ago, *go not in the way of temptation. Touch not, taste not, handle not* this dangerous thing, for the touch of it has been to many spiritual death, a total uprooting of the faith of their fathers, leaving them

In endless mazes, LOST!

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"BARNUM'S BROKE,"

Is the expressive alliteration on the street, and passes from mouth to mouth with wonderful volubility, with glee, with sorrow, with spiteful delight, according to the heart of the utterer. "Republics are ungrateful," is not more a truth than that the one-eyed "Public," is an unjust judge. The religious newspapers incline to the idea, that Barnum's failure is a Providential dispensation, meaning thereby, that the Almighty has compassed this failure as a merited punishment for the alleged misdeeds of this world-renowned man. We do not take that view of the subject. Our Creator has framed certain laws, physical, mental, moral, for the government of us, his creatures; laws whose observance brings happiness, whose infraction brings suffering, sorrow, degradation, and death itself. To these laws all are amenable, whether pauper or potentate, whether civilized or savage, whether philosopher or fool. Some err on the side of goodness and humanity, others on the side of a wicked nature. A man who has so much of the milk of human kindness in him, as never to be able to refuse a friend a dollar or an endorsement, inevitably comes out at the little end of the horn, is beggared. The miser often clutches so closely, as to lose all. It seems to us, that Barnum's failure is the direct result of kindly influences, and the curse justly falls, and will fall, sooner or later, in terrible dishonor, which is worse than death, on the heart that abused that kindness, that imposed on that confidence.

We have no personal acquaintance with Mr. Barnum, we know him on the street, that is all, and what we say is for a public lesson of some considerable practical importance. In our estimation, and in the estimation of business men of reflection, Phineas T. Barnum was never more of a man than he is at this moment. As to what he has been, we interpret his past life differently from some people. What he is now, what he has been of recent years is the question which ought to determine his *status* among us. No man knows that he is not a knave, until he is "broke," until he has failed in business. It is comparatively easy to be honest when surrounded with abundance, when there are no real, strong temptations to be otherwise. But when the day of failure is foreshadowed unmistakably

bly, and a man finds himself surrounded with bags of gold, which will buy anything, and knows that to-morrow every one of them will be swept away from his grasp, and not a copper be left to buy him a cake to dine upon, under such circumstances, to stand up and be a man, and say to creditors, "*here it is, take it all!*"—this is the ordeal which tries the stuff a man is made of. That ordeal Barnum has passed safe, unscathed, gloriously for himself, for he has shown himself to be in every inch, a MAN. On his trial, as reported in the *New-York Daily Times*, there was exhibited a promptness, a frankness, a fulness of reply to every question put, with a design to ferret out any concealed property, that from its very uncommonness was amazing, and was as honorable as it was uncommon. Not satisfied with this, but exceeding the requirements of the judge, he offered to give up the watch in his pocket, and the diamond on his finger.

How many a man, do we all know, lives in the splendid mansion of this magnificent city, surrounded with every comfort which money can procure, out of whom innumerable creditors cannot force a farthing, and yet, who are treated with consideration, and spoken of in terms of respect, although continuing as they do, to live in idle ease. Has Barnum done this? Why no, he is too honestly independent, he has gone to keeping a Boarding House, dependent for the very meat and potatoes which are placed upon his table, not on the money covertly laid aside for a rainy day, but upon the confidence of the few friends and kindred who know, better than the *Public*, what the "*great showman*" really is.

How is it, why many a poor milk and water fellow would have gone instantan and blown his brains out, or fed himself to the fishes of the Hudson, and by this time would have been partitioned out to the stomach of the beauty and the beast of great Gotham, this being "Lent." But Barnum was wiser than that, having made a living by feeding the curiosity of New-Yorkers, he had no idea of going to the death, and filling up their paunches with himself. In short, Mr. Barnum has been honorable enough to make himself poor, has been brave enough to go to work for a living, poor enough to labor, but too independent to beg or lean on others for a support, and a

grand thing it would be for the *morale* of this community, if thousands among us would "*go and do likewise!*"

To make this article applicable to a Journal like ours, we have only to add, it is doleful business to be sick and poor too, and the best possible way of getting rid of two such undesirable attendants, is to go to work like Barnum, and participate in his hearty, rugged, robust health. But as to the money, if you don't be sly, he will get his share first; for it is just as impossible for a man of such ceaseless activity and unconquerable energy to remain poor, as for an Editor to write a "first-rate" notice without being paid for it, or for a Doctor to prescribe efficiently, without a fee.

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## HEALTHFUL CONTEMPLATIONS.

MORAL Philosophers live longer than any other class of men, showing the influence which the prevailing state of the mind has on the human health. There is something delightfully luscious and soul-feeding in the contemplation of a new idea, which, with resistless power presses home upon the heart the conviction of the goodness of God, leaving, as it often does, a feeling of subdued happiness, in which we delightfully revel for a long time after. We hold that contemplations like these have a sanatory influence on mind and body, which has not been duly estimated. Hence we hope to throw out such thoughts to the people from time to time, as will be likely to open up a fountain of health, which most benefits those who oftenest repair to it. We do not promise that these ideas shall be new to all of our readers, but they will be new to some.

If you take up a piece of slate or a common stone, you will often see a yellow shining crystal like brass. The first impression on the unscientific is, that it is gold, hence perhaps the common saying "*all is not gold that glitters.*" These yellow shining crystals are formed of Iron and Sulphur, and are called *Iron Pyrites*; and contain Arsenic, yielding, if thrown into the fire, Arseneous acid, the fumes of which are a certain and deadly poison. But although this corroding poison is frequently found combined with *Iron Pyrites*, in one situation it never is thus combined, to any hurtful extent; that is, in *Iron Pyrites* as found among the *Coal formations* of the world, no compounds of Arsenic have



ever been discovered. Suppose for a moment the *Iron Pyrites* found in the coal formations, were like the *Iron Pyrites* of other localities, the simple result would be, according to our present knowledge, that the coal mines of the world would be useless, because the fumes which the coal would give out when placed in the grate, would be destructive of human life, and no one would dare to employ it for domestic purposes; thus, at once, a mine of wealth, richer by far than the gold of all the globe, would be closed up, as worse than worthless. How kindly wise then, is that *Great Being* who made all worlds, in adapting his creations to the safety and happiness of us his children. In the case before us, by withholding a single constituent in a formation under one set of circumstances, which is present in other circumstances, he converts what otherwise would have been a curse, if used, into one of the greatest comforts and blessings of civilized life. Further, if Arsenic was found only *sometimes* in the *Iron Pyrites* of the coal fields, its destructive effects would alarm all away from its employment under any circumstances; but the broad fact stands out in uniform distinctness, that although *Iron Pyrites* is found in almost every rock, stratified and unstratified, and when thus found, liable to contain Arsenic, yet, when found in the coal with which we warm our apartments, and cook our food, and light our streets, and propel our steamships, and drive our machineries, and work our locomotives, in that coal, it is never found in those formations, it never exists!

Let us then, as a means of health, feed more on the *beneficences of our Creator*; it is a food which strengthens the mind, elevates the soul, enlarges the heart, and leads the whole man upward and onward by a pathway full of light and flowers, and sunshine, a pathway smooth, and safe, and sure, where no snare is ever set, where lurking dangers never come, whose beginning is in a world of trial, whose ending is in the bosom of God!

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#### EFFECTS OF CIVILIZATION.

An exchange inquires, "If it is the effect of civilization's vices, that the *Sandwich Islands*, which seventy years ago, contained a population of a third of a million, now number only seventy-two thousand souls?" These effects are not the result

of civilization, they are the result of the want of true civilization, of the unbridled depravity of the human heart; a depravity, as inseparable from savage, as from civilized nature. Sin brings crime, and sin and crime bring ruin and death to nations as well as to individuals. National destruction as the result of unrestrained indulgence in the appetites and passions of our nature, is not peculiar to any country or clime, or kindred. Some men have gone still further, and inquired if such an amazing decimation is not attributable to christianizing teachings; and some, with more than human malignity, and among them a woman, have directly charged, that these evils are the natural results of missionary operations. Among these writings, which have already passed to their deserved infamy, are some of *Melville's* senseless and malignant ravings. How wonderful is it, and yet what a sweeping proof of the full truth of the Bible declaration, that *the heart is deceitful above all things, and desperately wicked*, to see educated men using the power which culture, talent and position give them in endeavoring to sap the foundation of our holy religion, whose whole tendency is to elevate, refine, and happify, not only for time, but for eternity, a religion whose teachings are purity itself, and to which these very writers owe it, that they themselves are not as savage in nature, and as beastly in practice, as the worst of the cannibals with whom they have associated.

The true reason of the effects inquired into is, that against the strongest appeals and protests to the contrary, the French government over-rode all municipal law, and under the guns of their men of war, compelled the feeble and peaceful authorities of the Sandwich Islands, to admit their brandies into their towns, to brutify the more ignorant, compelled them to permit bands of reckless sailors to come on shore, and forcibly take aboard their ships, the daughters and the mothers of the helpless Islanders, and in the unrestricted gratification of their lowest natures, not only sunk them to deeper depths, morally, but physically imparted diseases, which in that climate, the remedies available in European countries cannot remove. Hence the ruin, not *because*, but in spite of, christianity's teachings.

## THE SUNDAY DISEASE.

A happy looking, honest-faced friend of ours, says benevolently, about sleeping in church: "When drowsiness is felt stealing over the senses, and weaving a web before the mind, so that the word of truth can make no impress upon the memory, the patient must lift his foot several inches above the floor, and hold it there in suspense, *without support to the limb*. Repeat the remedy as often as the attack comes on, by frequent use none of its virtue is lost, and no injury can come from it.

"The philosophy of this remedy it is needless to explain. I have tried it and found it effectual."

But what becomes of the sermon when one is trying to hold his foot up? We have a better remedy. Let your minister be a good man, let him be promptly, regularly, and handsomely paid, so that his whole soul, heart and mind, may be concentrated in the work of the ministry, and with forty minute discourses, and the whole services short of two hours, there will be no danger of drowsiness, under that man's ministrations. We try this remedy every Sunday in our Fifth Avenue church and find it NEVER FAILING.

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## FELT HATS.

The tyranny of fashion presses heavily on the heads of men and women now-a-days. There is the bonnet placed so far back on the head that it occasions an abiding feeling as if it were going to fall off, and ladies are seen every few minutes throwing their chins up and their heads back as if a bug were crawling along the back and they wished to scratch it. No doubt the fashion was devised by some hump-shouldered beauty or heiress to hide her deformity, and anon, beauty and gold made it "*the rage*." But we are free to say that the fashion never troubles us, for it's the beauty, not the bonnet which entrances our eyes.

As to the head gear of the gentlemen, the persistence they exhibit in wearing the cumbersome, hard, paste-board hats, covered with silk, instead of the soft, light, pliable, cool "*Felt Hat*" which a few only, as yet, have been bold enough to wear, we say, the persistence in submitting to the silk hat tyranny would be incredible, were it not a matter of daily observation.



The silk hat when first worn, not only feels much as if an iron hoop were circling the head, but it leaves an ugly, red streak around the forehead, reminding us, by its color, of a boiled lobster, to say nothing of the headache which it originates, almost as often as it is long worn, for the several weeks or months which are required to adapt itself to the soft head which wears it.

We venture to say that no man would from simple choice ever wear a silk hat after having worn the pliable *Felt* for a day or two. The broadness of their brims affords a necessary and most complete protection to the eyes and face against the glare and tanning influence of the sun light. Will the Messrs. Leary & Co., Astor House, Broadway, who make so superior an article send one up this way for so favorable a notice of their manufacture?

To clergymen, the circulation about whose heads should be always free and full, as to blood and air, the Felt hat is a desideratum, while it imparts a patriarchal look which much becomes their calling.

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### EDITORIAL.

How ceaselessly play the long, invisible *Antennæ* of an Editor, day and night, summer and winter, in the street and on the highway, at opera, church or ball room, on the rail, in the steamship, carriage, car or omnibus, appropriating towards his capacious maw all that comes within the scope of their far out-reachings. Omnivorous are they, taking their supplies from air, earth and ocean, filling up their wide Alembic, hour after hour, and turning out therefrom somewhat for the Pet which is the God of their idolatry, whether it be an eight by ten daily or a mammoth weekly—whether it boasts of a circulation of one or one hundred thousand, each one's paper is his world, occupying all his thoughts, and filling up even his dreams. Not a falsehood, or fact, nor custom nor accident, not a sermon nor a soiree, nor fire, nor murder, nor shipwreck, no cause of gladness or of gloom, no war of weapons or of words, no rumor of disaster or of death, nothing that is now or ever shall be, not an individual thing in the heavens above, in the earth beneath, or in the waters under the earth, but he tortures to make capital out of, for the uses of his all-shadowing journal.

But to come to a personal matter of fact, so as to leave no doubt of our meaning, and to show too, how keen the look-out and how stretching are the instincts of an Editor, what wide circuits he sometimes takes to enable him to bend occurrences to his uses, we may mention our own experience, one day lately in seeing in a familiar operation in Wall Street, one of the most rational cures for consumption ever proposed. The full rationale of the cure it may not be well to attempt describing at this time, but until we are moved to do so, our readers may amuse themselves by that most valuable of all methods of learning, self-thinking, thinking out things for one's self, what connection there is between any one familiar operation of Wall Street, and its adaptedness to the cure of consumptive disease, certain it is, the thought never occurred to us until within a year, certain is it, that it involves a principle, without whose application, no case of tubercular consumption ever was cured ; and we venture to say ever will be ; and strange to tell, not one of the men who have been really successful in the treatment of this disease in either hemisphere, but owes his success to the application of this principle, and in proportion, too, to the extent to which it has been made.

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### SLEEP.

Observation and scientific experiment constantly confirm the fact, that *the brain is nourished, repaired, during sleep*. If then we have not sleep enough, the brain is not nourished, and like everything else, when deprived of sufficient nourishment, withers and wastes away, until the power of sleep is lost and the whole man dwindles to skin and bone, or dies a maniac !

The practical inferences which we wish to impress upon the reader are two :

1st. By all means, sleep enough, give all who are under you sleep enough, by requiring them to go to bed at some regular hour, and to get up the moment of spontaneous waking in the morning. Never waken up any one, especially children, from a sound sleep, unless there is urgent necessity ; it is cruel to do so ; to prove this, we have only to notice how fretful and unhappy a child is, when waked up before the nap is out.

2. If the brain is nourished during sleep, it must have most

vigor in the morning, hence the morning is the best time for study; for then, the brain has most strength, most activity, and must work more clearly. It is "the midnight lamp" which floods the world with sickly sentimentalities, with false morals, with rickety theology, and with all those harum scarum dreams of human elevation, which abnegate Bible teachings.

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## HAIR DYES.

One of the European journals relates the case of a gentleman who became a maniac in consequence, as said, of the free use of a hair dye. We know of no efficient hair dye which does not owe its prompt virtues to a solution of "nitrate of silver," which in its solid state is known by the name of "*Lunar Caustic*," it stains the skin black, by burning it, and will burn into the flesh, if steadily applied. A hot iron will sear the skin, and render it hard, callous, unfeeling, and unfit for natural purposes, preventing that free evaporation, which is essential to the health of the body. If this is done by investing a man with an India Rubber garment, he will die in a few hours.

Hair dyes for whiskers have become very common of late years, they have to be repeated once a month, their more immediate effect is to impart a dead, black color, which at once reveals the hypocrisy, and that it should so disturb the natural functions of the skin, by such frequent application, as to lay the foundation for callosities, cancers, and other affections, is at least to be apprehended. The employment of such cheateries is altogether incompatible with that feeling of independence and self-respect which characterizes an educated gentleman.

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## VARIOUS RECIPES.

CLEANING WINDOWS.—The neatest thing for cleaning windows or glass ware is a piece of deer skin or leather that is soft and somewhat fuzzy. Leather is better than cloth because no particles of lint or dirt will come off to adhere to the glass. A hand-basin is plenty large enough for washing windows. The great splashing some folks make in doing the work is indeed useless—it is more than useless, positively injurious. For when



the water runs in copious floods over the windows, it affects the putty with which the glass is set, and loosens it; besides it has a tendency to stain it, or at least to leave it dingy and unclean.

Two pieces of wash leather and a basin of suds is all that is necessary. Use the one to wash the glass with in the suds, and the other dry to wipe it with. The dry one should not be applied till the glass becomes nearly or quite dry, when a good rubbing will clean it effectually.

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**PICKLES.**—Pick over the cucumbers, and reject all that are broken or bruised, for they will injure the rest. Make a strong brine, and cover them with it three or four days, turning them up from the bottom every morning. Then scald vinegar enough to cover them, with whole pepper, cinnamon and mustard seed, a tablespoonful of each to one and a half gallons of vinegar. Take the cucumbers from the brine, drain them or dry them on a cloth, pack them in the jar that is to be used, and pour the vinegar boiling hot over them. Let them remain two days; pour off the vinegar, scald it again, adding a piece of alum the size of a hickory nut, to make them crisp. The best cider vinegar should be used. After two days break one open, and, if not greened through, scald them again. If well covered, they will keep for years, and grow better.

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**GLASS STOPPERS.**—When the glass will not come out, pass a strip of woollen cloth around it, and then “see-saw” backwards and forwards, so that the friction may heat the neck of the bottle. This will cause it to expand, become larger than the stopple, and the latter will drop out or may easily be withdrawn. A tight screw may be easily loosened from a metal socket, by heating the latter by means of a cloth wet with boiling water, or in any other way—or the simple principle of expansion by heat.

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**BREAD.**—One of the most important household rules is, not to eat new bread, for it is expensive and unwholesome, and does not afford near so much nourishment as bread two or three days old.

# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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## A MODEL MINISTER

Was *John McFarland*, the pastor of a village church, in the wild woods of the West, a worthy pupil of Dr. Mason the elder, the giant theologian of his time. As is the master, so is the man. It was a favorite idea with him, as was the case with his great Teacher, and perhaps too, it was a main foundation of what he subsequently accomplished, that the Holy Bible was its own best expositor. He considered mere human reason as a false light on a dangerous coast, the quicksands of the soul; hence the study of the Bible was his highest gratification, and to get the young of his congregation to love its study, seemed to engage his constant thought. A weekly Bible class was as much a matter of course, as the Sunday morning sermon, while as regularly were the children of the congregation trained to the recitation of the Catechism. "The Bible and the Catechism," he used to impress upon us, "are the hope of Presbytery." If the children were not in their places, he made it his business during the week to ascertain the cause and to remove it. Well do we remember the regular family visitation of himself, an elder always along, for religious conversation and prayer, and inquiry as to doubts and fears, and coldness and backsliding, as to difficulties and discouragements. In all things except preaching, the elders were considered his alternates, in visiting the sick, in attending to the poor, in conducting religious meetings. As for having a male member of the church who could not lead in prayer, that was not to be thought of. He seemed to believe that a man who *could not* pray in public, *did not* pray anywhere else. At the same time, "short and to the point" was a favorite phrase.

"Short duties make devotion sweet,  
And keep the attention up,"

was a piece of poetry which he taught us in our teens; we always supposed the rhyme was in the reason of the thing. It struck us then as being true poetry, for as a boy, we dearly loved short prayers, and short sermons too, (can't say that age has made any improvement, rather think the proclivities are intensified in the same direction.) He was famous for illustrating his positions. He frequently repeated that a church member remarkable for long prayers in public, was fire-proof against all hints and inuendoes respecting his infirmity. At last, making a visit to his minister, and purposing to remain all night, one of the most bitter of a cold winter, he was shown into a kind of closet for purposes of private devotion, and the key turned. In the course of a very few minutes, a decided knocking at the door was heard, but as decided an inattention was given, until the poor fellow concluded it was no use "knocking at *that* door any more," so he quietly resigned himself to fate and freezing. But precisely at the expiration of the time usually employed in his public prayers, the good minister appeared to release his prisoner, remarking that not wishing him to be disturbed by having less opportunity for private devotion than for public ones, which were really less important, he had locked the door, and hoped he had not come too soon.

Mr. McFarland was a man of sleepless energy. He not only had a regular weekly lecture, but he held social meetings in the houses of his parishioners at various places and distances within ten miles of town, and to secure a good attendance he used to say, if he took the pains to prepare himself and ride several miles to feed them with scripture food, it was as little as they could do, to attend to his ministrations. In addition to this, he taught that several successive absences from church services, unless in case of being from home or sickness, was a cause for church censure. And the more effectually to secure a regular and full attendance, he taught his people, that going to meeting was to be considered as a matter of course, and not only so, it was their duty to attend their own church; however great the distinction of men who might occasionally preach in other congregations in the village, it was their business not to go, if their own church was open, even if but for a prayer meeting. So



that when it happened there could be no preaching in his own church on the Sabbath day, he required the Elders to conduct the services in the same manner as if he were present, only a sermon was read by one of them; in this way he contended that his people would be kept together, and not be straggling about as sheep without a shepherd.

He was remarkable for considering the proprieties of things, irrespective of the tyrant, custom; so, in having a new house of worship built in 1822, he had the seats arranged in such a manner, that a person entering the church, should face the whole congregation. This made them come early, and relieved those who were in, from the necessity of turning round, as if the neck of the whole assembly were fixed on one hinge, whenever a person entered the door, to the great discomfort of the preacher. "Then," said he, "if a man leaves the house during service, he will have to face me, I can see who he is, and he'll not be likely to do it a second time, without a reason. But to break up the ugly habit of audible conversation before the commencement of services, he had it arranged that familiar hymns should be sung and an occasional prayer offered by some of the members; this also gave the diffident an opportunity of entering the great congregation without attracting special attention.

Another sentiment Mr. McFarland took great pains to inculcate was, the habit of giving for all charitable purposes, to give as a matter of course, to whatever object the eldership thought worthy of presentation. He believed that when a people became accustomed to giving, they would give less reluctantly and more liberally.

Mr. McFarland was a brave man; he was a second John Knox in that respect. Many a time was he threatened with personal violence, from his uncompromising hostility to the vices of the village and his denunciation of all wrong doing. It was a common thing for men to make the most solemn asseverations they would never go to hear him again, but they would soon forget it. The people knew him to be a hard student, that they were sure to feel instructed, and that his teachings were reliable; the result was, he had the largest congregations in the town; the piety, the intelligence, the respectability of the place were always his hearers. This excellent man was never personal in the pulpit; never played the

buffoon there ; no flight of fancy, no flippancy, no irreverence, were chargeable to his account : the feeling of his Ambassadorship was always present in the sacred desk. "If I came to you from any earthly court, I should feel my responsibility, and should claim your respectful attention to all I had to say, but I appear before you as an Ambassador from the King of Kings, and the weight of souls presses on me." Thus he felt the honor of his ministry ; that no human position could raise him higher.

In private and social life, Mr. McFarland was always courteous in his bearing, instructive and entertaining in his conversation, having the rare power, to make you at once feel that you were at home with him.

When he felt himself in the line of duty, he feared nothing and nobody. When he believed himself standing on Bible ground, the uproar of a congregation, or town, or community, or state, caused him not to falter an instant. *Horace Holley*, the learned, the accomplished, the elegant, the admired of the *Elite* of Boston society, became the Reverend President of Transylvania University. His polished manner, his winning ways, his high erudition, won all hearts in the Athens of the West, as Lexington, Kentucky, was then called. He was the admired, the bosom friend, and frequent guest of HENRY CLAY, and there was high promise of a successful and splendid career before him. But this profound scholar, this accomplished man, although cradled in the land of the Pilgrim Fathers, was not a Puritan or a Presbyterian ; his published discourses savored of Heresy, as to the fundamental point of Orthodox Faith. Mr. McFarland saw it, and although President Holley, in his triumphal car, was running away with all hearts, the ladies adoring, and the gentlemen, it is said, had their crowns shaven, as Mr. Holley was a little bald,—under such circumstances, our Model Pastor, the minister of a hundred members, in an obscure little inland town of a thousand inhabitants, put on his armor, and like the shepherd boy of olden time, threw down the challenge against the Goliath of his day. Sancho Panza, battling with a gate-post, or a fice dog barking at the moon, could not have inspired feelings of more sovereign contempt, than were excited in the mind of Mr. Holley and his admirers, towards their almost unknown opponent. But with

his Bible and the right, with his logical criticisms, his sworn facts, his incontrovertible histories, his verbatim quotations, his irrefutable and clear-drawn conclusions, thrown out before the people in newspaper articles, in printed sermons and in a serial published by himself called *The Literary Pamphleteer*, the all-conquering President was driven back towards his Boston home, a dying, because, as was said, he was a disappointed man; that home, he never lived to see.

But there was another brave thing that Mr. McFarland did, a bravery which few ministers dare, perhaps not one in a thousand; it was in reference to his salary. He felt his power, and was not afraid to use it. His mode of presenting the subject was in substance as follows:

You have promised me a certain annual amount for preaching to you. You are Christian men, and should be men of veracity and honor. Your word should be as good as your bond. It is a debt which you have agreed to pay. That debt should be paid on or before the expiration of the current year. It should be *all* paid. A withholding of the last cent is as certainly a violation of a principle of right as the withholding of a larger part, or even the whole. None of you would think of going into bank and taking up a note the day after it was due, nor of getting that note by paying all except a few dollars or cents. The church has higher claims upon you, as Christian men, than any human corporation, for it is a divine institution. It has been said that I have money, and can do without a salary. That is true. But if a man, richer than you are, works for you, or sells you an article of value, you do not expect to have his labor or property for nothing, on the ground that he does not need it. Therefore, if I preach for you, I must be paid, on or before the expiration of each year, the last farthing of my salary. I hold the Church Session bound for it. They have gone your security, otherwise I should not have come among you. I know what congregational promises to pay are, so it is immaterial to me whether you pay or not; if you do not, the Session will. But if you do not refund to them, I will leave you, and the following are reasons which I hold all-sufficient: The Bible declares that *the laborer is worthy of his hire*. I will not countenance the violation of a positive Bible precept. If you are remiss in paying me, I will not suffer, because I have



means of my own. But if you do not pay me for my labor, you will fall into a bad habit, and soon begin to think that a preacher ought not to be paid at all; and when I die, as there are few ministers who are not poor, very poor, my successor, however poor, will be treated as I would have been had I allowed myself to work for you for nothing and find myself into the bargain; so for the sake of those who come after me, for my own sake, and for the sake of a Bible principle, I shall expect my salary to be paid to the last cent, and within the year for which it is due. More than a third of a century ago, while we had not yet entered our teens, were these teachings delivered, but in spirit and idea we remember them well, and to this hour, no minister has ever labored in that congregation who has not been paid to the uttermost every farthing of his salary. Make a note of this, ye modern men of Galilee, ye ministers of the Word, and stand square up on the Bible Platform, and fear not that the preaching of the truth will fail to *accomplish that whereunto it is sent*, EVEN IN the midst of a *wicked and perverse generation*. If the people do not pay you promptly and fully, appeal bravely to the law and to the testimony, and fear no evil, for God will be with you.

Towards the last of his life, Mr. McFarland alienated the affections of some of his warmest and best members, and his death did not wholly heal the breach. The majority of the whole State Synod voted him hobby-horsical.

He thought that all baptized children were members of the church, and that they were neglected as to their religious training. He at once instituted a parochial school, perhaps the first in the United States, where the children of the church could be prepared for college under Presbyterian teachings wholly. Other children may come in—they are welcome—but our children must. Prayer and the reading of the Bible were daily duties in the school, and once a week, a Bible class. This was the first step. In the estimation of some, it savored of sectarianism and exclusiveness, and *many were offended thereat and walked no more with him*. He seemed to stand almost alone, and we have seen him weep in the presence of a whole State Delegation, at his isolated position; he saw he was ahead of his day and generation, but instead of seceding, he took another step forward, that it was the duty of al. baptized children to

come to the communion as soon as they arrived at the years of discretion, which he never fixed, leaving that to be decided by the lights afforded at the time of action in each particular case. If they did not come to the communion, he considered it the duty of the eldership, the parents and the minister, to talk with them, to instruct them, to encourage them, and to warn and admonish them *with all long-suffering and patience*, until they were brought to a sense of duty. He did not hold that in any given case, even for outrageous conduct, they should be excommunicated, but that ceaseless and persevering effort should be made to induce the children of the church to live up to its privileges and its requirements, as Christian birth and baptism gave them a full title to all the church ordinances, and that no human power could debar them from the same, without exceeding their authority. But the mass of the people, with the eldership and clergy, either could not, or would not, understand him, or felt that it was not expedient to press these views at that time. The young men of the congregation were encouraged to conduct prayer-meetings and occasionally to give short addresses themselves, especially when he was not present; in this way a habit and facility of public speaking were imperceptibly formed, a need of previous thought and preparation gradually impressed itself on their minds, with the attendant consciousness of increased responsibility, and before they were aware of it, they were half clergymen, and thus it was that a large number of them eventually entered the ministry.

We will now state some of the practical results of such a pastorate.

1. More than one-half of all the male members of his Bible classes, of our time, became clergymen and missionaries.

2. Nine-tenths of those members now living are church members.

3. At one Synodical Session, if we did not hear amiss, more money was raised for benevolent purposes in a single year in Mr. McFarland's congregation, than in all the other congregations of his sect in the State.

4. That congregation, we believe, remains to this day, according to its means and numbers, the most liberal in the State.

5. The ministers to that people have been fully paid to this hour.

6. By multitudes of those who heard him oftenest, and saw most of him, his memory is cherished with a most profound respect, bordering on reverence, and with an affection like that which David bore towards Jonathan.

7. "*As Mr. McFarland used to say,*" is a household phrase to this day among the families of his charge which yet remain.

8. More young men, it is believed, were sent into the ministry from his congregation, during his pastorate, and resulting from it, than from any dozen other congregations during the same time in the whole State. We appeal to every clerical reader, to every warm-hearted Christian, is not such a result worth living for?

Mr. Carper desires us to inform him, if agreeable, and wholly convenient, what all this has to do with a *Journal of Health*; that he became a subscriber with the view of deriving instruction as to some of the best means of preserving his health, and that the space occupied about a "Model Minister" is so much of his property appropriated to other purposes without his consent, and is therefore clearly a wrong.

That may be true, or not, Mr. Carper, but you have forgotten an item or two. Please remember that this *Journal* was undertaken in the first place to please ourselves; in the second place, to profit ourselves, and in the third and last place, to benefit you and others like you, as far as may be done by what pleases and profits us.

By the way, please try on these leathern spectacles, part leather, some part caoutchouc, rather given to stretching. Looking in another direction, you will perceive that Mr. McFarland has been in his grave a third of a century; he died in his prime. In a few years he did more than forty ordinary ministers do in a lifetime; he was one of the most valuable "*hands*" in the "*field*;" he ought to have been alive, and hearty and well, an active laborer in his Master's vineyard to this hour, but he is not, consequently the church is a loser of his services for thirty-three years. Look a little further and you will perceive that his death was the result of *dyspepsia*; that *dyspepsia* is always founded on injudicious eating, upon which point this *Journal* has not ceased to give *line upon line and precept upon precept*, from the first hour of its issue. Therefore, we believe that the obituary we have given of the pastor



of our childhood affords a lesson to the clergy of this country, more impressive than a thousand pages of precepts about health, helping us to engrave it on the memory of every reader, as if carved in lines of brass, that *cutting short our usefulness by drinking brandy is not more a crime than accomplishing the same object by eating contrary to the lights of our time.*

It is hard eating, and not hard study, which lays multitudes of our clergy on the shelf long before *the burden and the heat of the day* come on. Fast eating, injudicious eating, unconscious eating, by which we mean bolting down our food when the mind is away from the body, on 'change, in the counting-room, on the stock list, on the sermon in preparation or just delivered, this is a bane of the age among the active and working men of the time, and whether a man has died of brandy or of beef steak administered to himself *ad libitum*, the suicide is not less a fact. Ministers tell us that if any man dies in the persistent practice of a known wrong doing, *there is no hope in his death*; and not less equivocal are they in their denunciations of those who have the light, but see it not, taking for their guide the Master's utterance, *seeing they see not, and hearing they hear not.*

For our own part, we can perceive no sufficient reasons why divine principles applied to morals should not hold good and be as safe as applied to our physical constitution. That is, we believe that a man who eats himself to death, against the experience and lights of the times in which he lives, whether he sees those lights and fails to use them, or whether having those lights he will not open his eyes to make use of them, the crime is just the same, the punishment under a righteous administration just as inevitable, and the minister or man who reads this article and gives it the "*go by*" will sooner or later be held to a strict accountability for the same, to the Judge of the whole earth. We tell you, reader, of two men on a magazine of war material, with the train thereto already fired, he who is asleep, unconscious of his danger, and he who is wide awake, but ignorant of that danger—their equal death is certain; in ignorance or unconsciousness, there is no salvation. As illustrative and instructive, we here give one letter from many of a similar character received by us in our professional, not editorial capacity, from

## A SUFFERING CLERGYMAN.

"For the last twenty-seven years, I have been the pastor of this church; and have been afflicted with dyspepsia and constipation for many years. For the last three years I have been compelled to live daily on bread made of unbolted flour, a small portion of lean meat, and a glass of buttermilk. I am compelled to take *Pepsin* or pills almost every day, or suffer, waking up at midnight with restlessness, heat in hands and feet, lasting for an hour, and with various other ill feelings finally fall to sleep again. Night after night I have to go through the same process. I have taken a great variety of pills, bitters and other medicines, giving temporary relief, the symptoms returning as soon as I leave off taking medicine. After the burning of the hands and feet continue about an hour, there is a sensation of trickling down within me, along the bowels like a little loose dirt on the side of a hill; this continues to increase, making me exceeding restless, and I turn from side to side, without relief, until all the food has passed down, and I fall asleep."

Let the reader reflect a moment on the wretchedness of that man's life, physic or purgatory, every day of his existence. It is useful to inquire into the antecedents of this unfortunate condition of things. "Indigestion and constipation for many years." These things are always brought on by unwise modes of life, and in no other way. In the case before us, there had been a persistent violation of the plainest and most fundamental laws of our physical being for nearly a quarter of a century. Does human law excuse a man from its infraction, on account of ignorance? It is held an aggravation in every intelligent community; neither will ignorance of the laws of our physical constitution make a way of escape from violation. If we are sick, it is our own fault; neglect and ignorance and appetite and passion have made us so; and yet, when ministers die in the midst of their usefulness, it is published as a *mysterious and inscrutable dispensation of Divine Providence*. What profanation! Might just as well poke your finger in the fire, then charge the suffering to the Almighty. Away with such logic, from this time forth and forever more, and be assured that if ever you get sick from this day, the reason of it will be, three times out of four, that you have made a beast or fool of yourself.

## THE MIND.

That mysterious thing, the God within us, which no eye can see, whose dwelling place none can tell, yet of whose presence the habitable globe gives note, how inexorably does it govern the body, whose instrument it is; how it makes or mars the human form divine; how it blanches the ruddiest cheek; how it dims the lustrous eye; how it bends in a night the stateliest carriage, and in a night frosts over the raven ringlet; in an hour strikes down the strength of manhood, and in a moment can make itself a blank for the balance of the lifetime of its crazed tenement; how important to keep that agent *well*; how heaven-like the skill to minister to a mind diseased. Few persons have an adequate conception of the importance and frequent need of mental medication. "The very trip of your feet along the corridor makes me feel half well again, Doctor," said a Catholic priest to me one day as I entered his cheerless room; as cheerless and cold, too, must be every room where the wife and the child can never come to brighten and to happyfy.

As any man of good observation is his body's own best physician for ordinary slight ailments, so the mind may be rendered by proper tuitions its safest and most efficient doctor. These tuitions should be early begun; they should commence with the toddling infant of a year, by letting it learn to locomote itself, by giving it an opportunity of trying to get up the very first time it falls on the floor. In a thousand little ways may any parent of good common sense implant a germ—the *habit of self-reliance*—whose subsequent fruitage may be the glory of the nation; *self-reliance*, more priceless than any diadem that ever graced a monarch's brow; a "security" which the "tightest times" only serve to improve; self-reliance which falters in no strait, which pales before no obstacle, which no disaster can paralyze, no calamity appal. "*Rod dot it, I'll try it again,*" said a ragged little urchin as he slipped and fell under a heavy piece of timber which he was carrying to his mother one bleak winter's day, and no sooner said than done, and up he jumped, and raising the timber to his shoulder, was soon lost in the crowd as to sight, but not in sound, for some operatic notes about "supper" and "*old Dan Tucker*" showed a cheery heart within him, and that he felt



there was gladness at home for him. Who doubts either of two things; that that boy had a noble mother at home, and that if he lives he will be a man of mark in the community about him?

Within a month our city was startled by the sudden and unexpected death of one of the leading members of a mercantile firm who became bankrupt a few days before, originating in the villany of a partner several years ago. He was a man of noble bearing and of a proud spirit, but the outrageous abuse of two or three remorseless creditors, in the presence of his clerks and others, so weighed upon his spirits, that he died within forty-eight hours. For his sensitiveness, we owe him our love and sympathy, and a monument to his memory will we give for the bravery of an eight years' effort to retrieve the losses which another brought upon him, then ran away; but for the last act of his life, the permission of a *broken heart*, figuratively speaking, we hold him accountable to the bar of society, as no man has a right to flee on the occurrence of any financial disaster, for the simple reason that his personal explanations can always lessen the losses of his friends by enabling them the better to gather up the fragments, so no man has a right to run away from himself to take refuge in death by cherishing the remorse of an injured spirit, especially when, as in this case, those remorse arise from a miseducated integrity or a miseducated conscience as to financial matters. It is immaterial what Mrs. Grundy will say, or what the world may think of our conduct, as long as we are conscious of a well-informed mercantile integrity. With that, a man may utterly fail half a dozen times, and stand the higher after each successive failure, as did *Josiah Lawrence* of Cincinnati; and with a proper portion of the self-reliance of the ragged and overburdened boy on the street, such a man will die at last, in the most desirable sense of the word, "A SUCCESSFUL MAN."

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### SENSE AND NONSENSE.

Many persons have the intelligence to feel that exercise is essential to good health, but domestic and financial duties press upon them so much, that it is only occasionally that the claims of health attract their practical attention, and then they go

about it with a kind of spasmodic desperation, as if they intended to do as much in a day as would answer for a month past and to come. The early spring time has a peculiar influence in waking up the dormant industries of this class of persons, and on some sunny morning they sally out with rake or axe, or spade or hoe, and with the energy of a *Quarter Horse*, they carry everything before them for an hour, or perhaps several hours, when before they are aware of it, their strength is exhausted, they feel "*weak as water*," the whole body is in a perspiration, and weary and worn out, and overheated, they make for the house, the ordinary warmth of which now seems oppressive, and with hat and coat, or shawl lain aside, they throw themselves on the sofa in some cool part of the house and fall asleep, or if they do not, they take early supper and go to bed, waking up in the morning haggard, sickish, and as stiff and sore in joint and limb and muscle, as a veteran Rheumatic of half a century; and for days, if not for weeks, they feel more dead than alive, and come to the conclusion that exercise does not agree with them, and it takes them about a year to get rid of the conviction.

For sedentary persons to exercise safely and with advantage, a few rules should be strictly adhered to.

1. Let your labor be moderate and of short duration for the first day, gradually increasing it from day to day in time and intensity.

2. The moment you cease the exercise, whatever it may be, put on the garments you laid aside before you began, go at once to the house and sit down by a fire or in some warm room or kitchen, if necessary, without washing, or drinking or eating, and in the course of fifteen minutes, according to circumstances, push back from the fire, take off your hat, next lay aside any surplus garment, then wash your face and hands in tepid, if not warm water, with soap, take a very light supper, that is, a piece of cold bread and butter, and half a glass of water, and at your usual hour retire to bed. Exercise, with such precautions, will seldom fail to yield the richest and most enduring results, a sound sleep for the night, a keen appetite in the morning, with a feeling of newness and freshness and vigor next day, delightful to think of.

We cannot here enter into a detailed explanation of the rea-



sons for all this, but will merely state the governing idea, which is, that *getting cool slowly* makes all the difference between exercise which is beneficial and exercise which aggravates the evils it was intended to cure.

To impress this on the mind more fully, we have only to state this interesting fact, that on the surface of the body there are millions of little tubes which are always conveying effete, useless matter from the system, either in a solid, fluid, or gaseous form, but during exercise these operations are carried on with greatly increased activity; a dash of cold air or cold water instantly closes up the outlet of each one of these little tubes, which, if placed continuously, would amount to many miles in length, and this sudden check is as infallible a cause of bodily calamity as the explosion of a steam boiler under a full head of steam, if the valve is shut and kept down after the engine has ceased motion. Hence no man ever did, or ever can fall asleep uncovered, or in a draft of air after exercising, without waking up with unpleasant feelings of all degrees from a slight pain or soreness to the agonies of dissolution in a few hours.

How illy nature bears the sudden arrest of some of her operations, is strikingly exemplified in the fact that if the blandest of all liquids, lukewarm milk, is injected into a blood-vessel against the current, instant death may result, but if introduced gently in the direction of the current, it is borne with impunity.

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#### DIED :

Of a long speech, so some one writes of General Taylor, that a long speech of some self appreciating orator effected what the fierce artillery of Buena Vista failed to accomplish. Many facts are interesting, beautiful, or striking until they are falsified. And so with the statement which we have here recorded.

The long speech was a part, a small part of the causes which left General Taylor in a state of bodily exhaustion at the close of the ceremonies of laying the corner stone of a public building, the Washington Monument, on a hot day in midsummer. If the patriot warrior had gone immediately home and had taken a cup of strong red pepper tea, or other similar warm drink, and had lain down with a slight cover over him for a "nap" of



nature's own apportioning, it is scarcely possible that he should not have waked up next morning in his usual health. But he did not do this, he ate a bowl of fruit or berries with milk, which was either cold itself, or was accompanied with iced drinks, and in a short time thereafter, against the remonstrances of a physician in the company, he ate a hearty dinner resulting in cholera and death.

The cold drinks taken into the stomach as certainly chilled the body and closed the pores on the surface as if they had been dashed over him; nature in her alarm turned the drain in upon the bowels, but the exhaustion of the day's exercise had taken away the power of reaction, and all was lost. More probably there would have been a reaction, had not the nervous energy remaining been compelled away to aid the laboring stomach to dispose of the unfortunate dinner.

A large amount of suffering, and sickness, and death, result every year from eating or drinking heartily under circumstances of great bodily exhaustion, or prostration, or mental anxiety or distress. We give it as a piece of advice, worth a life, eat nothing under circumstances of high mental excitement, or great bodily weakness, drink nothing, (not even the renowned "glass of brandy and water") except a cup or two or more of strong red pepper tea, as warm as practicable, and wait until a little rest and sleep, nature's blessed remedies, have somewhat restored you.

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## HEALTH AND WEALTH.

Most persons have a kind of spite or grudge against rich people, the foundation of which we presume is in Envy, one of the very meanest feelings of our nature. "He has more than his share, more than he can use, and I have less, my family are starving," said a poor fellow one day when he was asked if he had anything to say in mitigation of his sentence for a paltry theft from his wealthy neighbor's premises, "and people ought to be made to divide." "But suppose there was an equal division," replied the judge, who for a moment felt willing to humor the prisoner's absurdity, "your idle habits and the industry of your neighbor would soon make as wide a difference between your respective conditions as there exists at present."

"Very true, your honor," said lazy, "then we would divide again."

Just as ridiculously absurd and one-sided are many of the sentiments entertained by the poor towards their more thrifty fellow citizens. But the rich can afford the indulgence of these and kindred feelings against them.

Many of us have a sufficient want of magnanimity to cherish an inexpressed chuckle of gratification, at the intelligence that some notably rich family has met with some sudden calamity, personal, domestic or pecuniary; and sometimes, the less cautious out-slip such an expression as "served them right." "Ah! his wealth could'nt save him." "He ought to have trouble." "Nothing more than he deserves." How infinitesimally small is the poor human heart sometimes, in some of its phases. Of a multitude of wrong impressions about the rich, we single out one, more particularly appropriate to the pages of a *Journal of Health*. It is this, that one of the penalties of wealth is disease; this is not so, the rich are not more sickly as a class, than the poor; they are not as much exposed to the causes of disease as the poor are, their lives are more equable, less subject to great exposures whether to the extremes of labor, or of active effort or of heat and cold, and privation and hunger. Statistics in European countries plainly show, as exhibited in a previous number of our *Journal*, that the average age of the well to do in the world is greater, by quite a number of years, than that of the struggling poor. If the price of health were poverty, then it is a bootless endeavor to strive for the means of securing comfortable dwellings, and abundant fuel and clothing, and provision for the cheerless winter time. Especially is it true in large towns and in cities, that it is the children of the poor, who from want and neglect fill our grave-yards: often does the weekly mortuary report show the appalling fact that more than half of all who die, are young children, and a more minute examination of the list shows to the physician that the very large proportion of such deaths, are those which have their origin in exposure, and want and cold. How few of our comparatively very rich men die short of the sixties. In New Orleans, where exposures at certain seasons are so fatal, the very rich live to an old age, as witness McDonough, and Touro, and Fisk and Wilder, and a



long list of others. Their wealth made exposures less necessary, and enabled them to take the world easy, a prophylactic which counteracts many a drunken bout, many a midnight carousal, many a gourmandie dinner; as witness too the Lords, and Bishops, and Chancellors, and Dukes of England, who so often measure to the eighties, and at last, like the "*Iron Duke*" die with their harness on, in the full performance of their civil duties, to which results we believe they are mainly indebted to their wealth, which affords to them the comforts of life without embarrassment, while it gives them time for all things, relieving them from that weary, wearing, wasting away, which is the inevitable result of our Yankee hurry, time and means to roll in the carriage, to drive in the phaeton or gallop on the horse over hills and dales, and far away. Our word for it, half of all the glorifications of poverty and its advantages, which so often help to turn a sentence or to fill out a line, are mere balderdash, the coinings of fledgelings of the quill, or of brandied brains. We never could see any advantages in poverty, which intelligent wealth could not compass. Poverty, *per se*, is disreputable to any man, just as wealth of itself, is creditable to its possessor, being, as it is, *prima facie* evidence of long years of industrious economies and courageous self denials. That worthy people may be poor, and that unworthy people may be rich, we do not contravene; we are speaking of the rules, not the exceptions. In our opinion, those who reprobate the rich so glibly, are a set of poor lazy good for nothings, whose idolatry is their ease, *whose god is their belly, and who glory in their shame*. Who pretends that the poverty of a nation is not its crime, and reasoning from the greater to the less, from the masses to the individuals, is not particularly unsafe in this connection. It is the care of to-morrow, the gnawing, corroding anxieties for the future, which eat away the health and life of multitudes. The rich man and the slave are wholly free from this everlasting worm, while in its stead, there is an abiding composure and quietude, worth more than all medicine, and to this we attribute in great part, the truth of one of the revelations of the last census, that thirty-three and a third per cent. more of blacks were reported to have died of old age than of whites; although there are seven whites where there is one negro.



There is another interesting similarity in the life of the rich man and the slave. While the fear of want troubles neither of them, their previous lives, although from very different causes, bear a striking resemblance, their lives have been lives of active industry, lives of temperance and self-denial, compulsory as to the slave, but from choice, habit, principle, on the part of the white Dives. We are speaking specially, be it remembered, of those who have made their own fortunes.

From the laboratory of the Doctor then, we issue this formula, divested of all its hieroglyphical technicalities, and issue it too, with singular confidence for universal good, to wit:

If you desire to live long in ease and comfort, free from grunts and groans, and aches and pains; if you would have a countenance of genial sunshine, instead of vinegar, if you would be overflowing with risibilities, instead of being racked with Rheumatics; get rich, by spending your youth in temperate industries and prudent economies, having in view the wise and kindly expenditure of your wealth, in a healthful old age.

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### HOW TO LEAVE CHURCH.

Some one has said, that every fierce burst of passion, every exhibition of unbridled rage, shortens human life. We all know that men have died in a fit of passion; and what destroys life in its intensity, must shorten it in its modified exhibitions. The shock of an unexpected item of news, has many a time sent the startled recipient to the judgment. And there is hidden meaning in the Divine inquiry, *A wounded spirit who can bear?* How many an eye, bright and beautiful as the sun light, has paled away into the grave, from blighted affection. These known facts compel us to admit what a large influence the states of the mind have on bodily health, and press home on the heart and conscience of the noble few who make the *law of love to one another* the guiding star of life, the duty, the humanity, the blessing, of so shaping their words and actions, at home and abroad, in the private circle and in the public assembly, as to be least liable to "*offend*," to chafe, to wound, to shock, those who are about them. Were we all to do so, how many a sad heart would be less sad, how often might we plant a flower, where else we find a thorn! To make this applicable

to the heading of this article, we have only to record our own experience of the ugly, grating harshness which swept across us in those other years when we were younger and better than now, at the criticism some one made on a sermon, in passing out of the church. It was the sermon of a giant in grace and intellect; of one who was just stepping into the grave, he seemed to be speaking back to us from the other side of the tomb, and while his tones of tenderness and grandeur were still thrilling our heart, through the prayer and hymn, and solemn benediction, the expression fell upon the ear like Milton's doors on rusty hinges turning.

"Grating harsh thunder."

"It was a pretty good thing that sermon, wasn't it?"

As we cannot say that some tender chord has not been touched in any given sermon or address, and as it is quite certain that in every religious exercise some heart has been more or less dissolved to tenderness and some eyes to tears, we suggest, the policy, the wisdom, the beneficence of a rule: *In passing from a place of religious worship, do nothing by word or gesture or action, incompatible with the solemnity of God's peculiar presence.*

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### FAMILY PEACE.

1. REMEMBER that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from sickness, pain or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.
9. To wait for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, of the weather, and encourage hope.

11. To speak kindly to the servants, to praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for "the soft answer which turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"

15. In conversation not to exalt ourselves, but to bring others forward.

16. To be very gentle with the young ones, and treat them with respect.

17. Never to judge one another, but to attribute a good motive when you can.—*Churchman's Monthly Penny Magazine.*

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### OUR MEDICINE.

THE medicine which we, the Editor of *Hall's New-York Journal of Health*, most unhesitatingly take for all the aches and ills that *our* flesh is heir to, which is uniformly successful, and which we almost daily recommend with the highest confidence, and which comes next in our esteem to the two great remedies of Air and Exercise, and which nobody but a Doctor can be induced to take, except now and then a sensible man among a million, is the TINCTURE OF TIME. The reason of its want of proper confidence is, that it costs nothing and has no mystery about it. What a grand thing it is for the Doctors that so few people have any sense, not even sense enough to take pains to keep well when they are so, *to keep well by doing justly, living temperately, and pursuing in moderation the various callings of human life.*

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POISONOUS MUSHROOMS.—When mushrooms are prepared, an onion is to be put into the vessel and boiled or fried with them. If the onion retain its white color, the mushroom may be eaten without any fear; but if the onion turns blue or black, you may be sure that all or at least part of the mushrooms are poisonous.



# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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[NO. VI.

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## CHECKED PERSPIRATION

Is the fruitful cause of sickness, disease and death to multitudes every year. If a tea-kettle of water is boiling on the fire, the steam is seen issuing from the spout, carrying the extra heat away with it, but if the lid be fastened down and the spout be plugged, a destructive explosion follows in a very short time.

Heat is constantly generated within the human body, by the chemical disorganization, the combustion, of the food we eat. There are seven millions of tubes or pores on the surface of the body, which in health are constantly open, conveying from the system by what is called insensible perspiration this internal heat, which having answered its purpose, is passed off like the jets of steam which are thrown from the escape-pipe, in puffs, of any ordinary steam engine; but this insensible perspiration carries with it, in a dissolved form, very much of the waste matter of the system, to the extent of a pound or two or more every twenty-four hours. It must be apparent, then, that if the pores of the skin are closed, if the multitude of valves, which are placed over the whole surface of the human body are shut down, two things take place. First, the internal heat is prevented from passing off, it accumulates every moment, the person expresses himself as burning up, and large draughts of water are swallowed to quench the internal fire—this we call "*Fever*." When the warm steam is constantly escaping from the body in health, it keeps the skin moist, and there is a soft, pleasant feel and warmth about it. But when the pores are closed, the skin feels harsh, and hot, and dry.

But another result follows the closing of the pores of the skin, and more immediately dangerous; a main outlet for the waste of the body is closed, it remingles with the blood, which, in a few hours becomes impure, and begins to generate disease in every fiber of the system—the whole machinery of the man becomes at once disordered, and he expresses himself as “*feeling miserable*.” The terrible effects of checked perspiration of a dog, who sweats only by his tongue, is evinced by his becoming “mad.” The water runs in streams from a dog’s mouth in summer, if exercising freely. If it ceases to run, that is *Hydrophobia*. It has been asserted by a French Physician, that if a person suffering under *Hydrophobia* can be only made to perspire freely, he is cured at once. It is familiar to the commonest observer, that in all ordinary forms of disease, the patient begins to get better, the moment he begins to perspire, simply because the internal heat is passing off, and there is an outlet for the waste of the system. Thus it is that one of the most important means for curing all sickness, is bodily cleanliness, which is simply removing from the mouths of these little pores, that gum, and dust, and oil, which clog them up. Thus it is, also, that personal cleanliness is one of the main elements of health: thus it is, that filth and disease habitate together, the world over.

There are two kinds of perspiration, *sensible* and *insensible*. When we see drops of water on the surface of the body as the result of exercise, or subsidence of fever, that is *sensible perspiration*, perspiration recognized by the sense of sight. But when perspiration is so gentle that it cannot be detected in the shape of water-drops, when no moisture can be felt, when it is known to us only by a certain *softness* of the skin, that is *insensible* perspiration, and is so gentle, that it may be checked to a very considerable extent without special injury. But to use popular language, which cannot be mistaken, when a man is sweating freely, and it is suddenly checked, and the sweat is not brought out again in a very few moments, sudden and painful sickness is a very certain result.

What then checks perspiration? A draft of air while we are at rest, after exercise, or getting the clothing wet and remaining at rest while it is so. Getting out of a warm bed

and going to an open door or window, has been the death of multitudes.

A lady heard the cry of fire at midnight: it was bitter cold; it was so near, the flames illuminated her chamber. She left the bed, hoisted the window, the cold wind chilled her in a moment. From that hour until her death, a quarter of a century later, she never saw a well day.

A young lady went to a window in her night-clothes to look at something in the street, leaning her unprotected arms on the stone window-sill, which was damp and cold. She became an invalid, and will remain so for life.

Sir Thomas Colby, being in a profuse sweat one night, happened to remember that he had left the key of his wine cellar on the parlor table, and fearing his servants might improve the inadvertence and drink some of his wine, he left his bed, walked down stairs, the sweating process was checked, from which he died in a few days, leaving six millions dollars in the English funds. His illness was so brief and violent that he had no opportunity to make his will, and his immense property was divided among five or six day laborers who were his nearest relations.

The great practical lesson which we wish to impress upon the mind of the reader is this: *When you are perspiring freely, KEEP IN MOTION until you get to a good fire, or to some place where you are perfectly sheltered from any draft of air whatever.*

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### REMEDY FOR A COUGH.

"THIS is the season for coughs and colds, and amid the changes of the weather too much care and caution cannot be taken in regard to them. There is a simple remedy for a cough, which we have occasionally tried, found effective, and can, therefore, recommend it. It is a mixture of one-third antimonial wine, one-third of syrup of squills, and one-third paretic, in equal proportions, mixed.

"A swallow of it occasionally, so as to moisten the throat. It is innocent in its effects, and can, at any rate, do no harm.

"The apothecaries will sell a sixpence worth; but the best way for those who can afford it is to get it at some reliable



druggist's—say twenty-five cents' worth of each in separate bottles, and mix it as they want it, themselves.

"In respect to the antimonial wine, an article is sometimes sold, we have reason to believe, where alcohol, instead of wine, is used in the preparation. In that case it would be too strong. Almost every druggist, of good reputation, however, has the preparation as it should be from its name. The only inconvenience from using the other, as already stated, is its being stronger than most persons can bear, and is too heating for the system.

"Persons having a cough, too, should be careful to abstain from the use of cold water as a drink, and also, as far as proper, from its use as an external application. A free bathing from pure alcohol, instead of water, of the throat and chest, to be wiped dry afterwards, would be of service.

"Persons having a cough, also, would find much benefit from wearing over the throat and chest a layer of cotton-flannel. It could be suspended by a string from the neck, or fastened inside of the garments. The cotton, of course, must be placed next to the flesh.

We need not say that care should at all times be taken to keep the feet dry and comfortable, and avoid, as far as possible, at any time, letting the blood in any way become chilled. Those most subject to coughs and colds are the poor, who have to expose themselves to the weather; and to such, and others, an observance of the above hints may not be unattended with at least some beneficial effects."

The above *remedy for a cough*, has been taken from a recent number of a religious newspaper, published in New-York, and we take occasion here to administer to this otherwise excellent periodical, in common with others of its class—a rebuke, which we hope will be felt and heeded. We cannot understand why it is, that the so-called *religious press* of this country is so steadily degenerating to secularization. With their shameful and crabbed abuse of each other—their vindictive denunciation of those who have another faith than their own—their spiteful, impatient and sweeping epithets of one another—the long columns of foreign correspondence, which encumber their pages, oftentimes having the very slightest religious bearing—the selling

their advertising columns to the most bare-faced impositions on the credulity of their patrons—we say, with all these things before us, we are inclined to the belief, that without a more distinct line of demarkation between them and common newspapers, the sooner they are discontinued the better. With very few exceptions, there is not a religious newspaper in the United States whose editorials, in the course of one year, do not forfeit the title of a "*Christian gentleman*." If the scripture rule be applied to them strictly, "*with what measure ye mete, it shall be measured to you again*," very few of them, indeed, will have the invitation given—"come sit ye up higher."

Ignorance is always reckless. It is the unpardonable recklessness of truth in reference to health, expressed in the article above referred to, which has, in this instance, provoked us to say hard things. It is within a month that we saw announced in a religious newspaper, published in the South, that during the year eighteen hundred and fifty-five, there was a very marked decline in deaths from consumption, and that it was to be attributed to the efficacy of "*Ayres' Cherry Pectoral*." In another part of the same paper we noticed a long advertisement of this same medicine. In view of this, we simply inquire, what amount of respect is due any editor or proprietor, who will suffer himself to be bought over to such a palpable prostitution of his influence. But we wish more particularly to expose the shameful falsities contained in this vaunted *remedy for a cough*. It is given with the advantages of editorial experience, as it is not marked as quoted from any paper. One-third of the mixture is *Paregoric*. We think that editor would not have dared to recommend a cough remedy which was composed of over one-third brandy. We need enter into no argument to prove that opium intemperance is more terrible than that from brandy: and yet this editor declares it is innocent in its effects, and can, at any rate, do no harm. Is this true? *Antimonial wine* is alcohol, with a little tartar emetic in it; and *Paregoric* is alcohol, with a little opium in it. Of the bulk of this *remedy for cough*, two-thirds is alcohol, and one-third water. We believe regular toppers think that a glass of *half-and-half* is pretty strong, and they are unanimous in the opinion that it *does no harm*—in fact, they say it does them good; but here is a religious editor, who declares, in effect, that an alcoholic mix-

ture, with only one-third water, a swallow of it occasionally, "*is innocent in its effects, and can at any rate do no harm.*"

The writer goes on to say, that while it is innocent, and can do no harm to swallow opium, dissolved in alcohol, for a cough, it *does* do harm to drink cold water, and that instead of washing in cold water, it is better to wash with alcohol—that is to say, an "innocent" remedy for a cough, is to soak the inside with alcohol and opium, and the outside with alcohol alone, but water must be studiously avoided. The writer concludes in the following benevolent strain:—as the poor are more subject to coughs and colds, they should purchase fifty cents worth of alcohol, with a little tartar emetic and opium in it, and twenty-five cents worth of water, with a little squills, and take a swallow of this occasionally. Shame on the ignorance and inconsistency or negligence which could admit such an article in a paper, designed for religious family reading. And as to saying that opium, in any form, is innocent, or curative of any disease under the sun, none but a most unmitigated ignoramus would father such a sentiment.

Gentlemen of the press, secular or religious, remember it is your business to communicate reliable news, and to uphold good morals, but not to teach medicine; nor for a few dollars, now and then, to be made the tools of unprincipled, knavish and ignorant charlatans. The remedy above, will always and under all circumstances, *retard a cure.*

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### EDITORIAL RECREATIONS.

SIR:—Three months ago I sent you a year's subscription, as I can prove by the Post-master of this town; not a single number has been received. As I don't want to be trifled with, I hope your publication will be sent at once to

MISS MARY FLANDERS.

*Reply.*—MISS MARY:—The Journal has been regularly sent to your address at *Mary-Gold Cottage*, such being the designation of your first note. We send them again, however, to the Post-office, the official impress of which is on the envelope of your last.



*Journal Editor :—*

SIR :—I have only received the January number, and I know by that that you have pocketed the dollar, and as I don't choose to pay a whole dollar for one number of your Journal, this is to express the hope that you will be honest and send them regularly.

JEMIMA PEPPERCORN.

*Reply.*—The name of your Post-office having been changed without our having been made acquainted with the fact, the Journal was sent to your old address. We however mail the missing numbers as per present letter.

*Editor of Journal of Health :—*

I have been at the trouble to obtain a number of subscribers for you. I have so many complaints about the tardy or non-reception of the Journal, that I don't think I will be troubled with it any more.

MISS POWDERFLASK.

*Reply.*—MY DEAR MISS POWDRY :—Your appreciated communication is duly received, and in reply thereto beg leave to say that we agree to mail the Journal regularly to all of our subscribers, but we do not undertake to transport the United States mail. Your difficulty is with Uncle Sam ; all that we can do in such cases, and we shall do it promptly and willingly, is to supply missing numbers to all of our subscribers, without additional charge, on being made acquainted with the fact that any number has not been received.

*Dr. Hall :—*

Your Journal comes as an exchange to the office of this Magazine, in Chestnut-street, Philadelphia, and I am much pleased with it, but it is so cut up for copy I desire the bound volume, the price of which is enclosed. Will you please to tell me what will fetch down a big head ; mother says mine is a great deal larger than it ought to be, and that it was caused by eating so much molasses and candy and sweet cake, and I will be very much obliged to you. I am nineteen just.

RICHARD COUNTRYMAN.

*Reply.*—MASTER RICHARD :—The Journal is sent as desired. I know of no means of diminishing the size of your head, but

I can suggest a sufficient remedy; fill the head you have with substantial knowledge, and by a life of active industry out of doors, eating heartily of substantial meat and bread and fruits, make your body grow up to it—then the relative disproportion in size between the head and body will not be so great as to attract notice.

Very truly yours,

ED. HALL'S J. HEALTH.

*Editor Journal of Health:—*

I have seen so many extracts from your Journal, will you please send me five or six different numbers as a specimen and if I like it, and can spare the money, and could be sure that some one would not take it out of the letter, I think I might like to subscribe for it next year, if father will let me have the money.

JOHN KEEN.

We mailed John Keen a last year's Journal so that if he liked it, &c., his promise to take it "*next*" year would make him a subscriber to the present number.

*Dr. Hall:—*

I like your Journal very much and would like to take it, but cannot spare the money just now; but if you will send it to me, I will send you the money next fall, when the crops come in.

WILLIAM SUREMAN.

The above was received in the summer of last year, from the interior of Ohio, and the Journal was sent accordingly. When the crops were gathered the dollar was sent. And we record this as a striking instance of the looming up of a dollar, in the estimation of people in the country who do not handle much money.

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### CLERICAL RECREATIONS.

To no class of persons does this nation owe more of its stability and greatness than to its clergy; their learning, their talent, their piety, their love of liberty and the right, their resistance against oppression and the wrong, are the glory of any people, and more essential to national advancement than a million times their number of bar room politicians and quibbling

lawyers. But with the talent and capabilities, which, if exerted in other directions, would place them at the head in the counting-room and on 'change, they do not, on an average, get the annual pay of a New York drayman. Such being the case—and shame is it to the intelligence and piety of this land that it is so—we have no right to direct them as to the expenditure of their time. But willing to do them a service, to suggest somewhat that may add to their health and usefulness, we propose the following as a very profitable method of recreating themselves during the summer :

Let them travel together, two and two, on horseback, through the destitute and mountainous parts of the country, preaching in the forenoon, and at night of each day ; in the forenoon, at some country church or tavern, or cross roads, or post-office ; and at night, in some town or village.

There is no more delightfully healthful form of exercise than that of moderate horseback travel, day after day, some eighteen miles between breakfast and dinner, and some twelve miles between dinner and supper. The change of scene, of employment, of air, of food, of mode of preparation, the relaxation from severe study to that of a moderate and unlaborious sort, the freshness which will invest old ideas, and old skeletons and old sermons, when connected with the consciousness that they are perfectly new to the auditory, the pleasurable feeling which pervades the heart in the reflection that the seed of the word is thus sown to many who else might not have had it scattered to them again, perhaps in a life-time, with the assurance that it must take root in some hearts, we repeat it, all these things together, when a minister *has a mind to the work*, when it is his *meat and drink* to be thus employed, will work such a change in the physical conviction of a man as will enable him to return to the people of his charge with a store of health, with a vigor of mind, with a warmth of heart and elevation of spirit, of which those clergymen have no conception whose recreations are to feed and lounge on the sea shore, or at the Spa. Let each congregation that feels their minister ought to have a holiday during the heats of summer, provide him with a hundred or two dollars extra, and say to him, *as ye go*, PREACH ! We recommend the mountainous regions of our country for two reasons ; the atmosphere of the mountains is most pure and in-



vigorating, the exercise of riding and walking up and down hill leaves no muscle or fibre in the whole economy unemployed, and then, for the great moral reason, opportunities for religious instruction are very limited in hilly countries, and would be more highly valued and improved. We trust the religious press will give these suggestions a wide circulation, for they are well worthy of the mature consideration and practical attention of all well meaning men.

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### INFLUENCE OF QUACKERY ON HEALTH.

WE take the following pungent extract from a speech by Mr. Sanborn, in the New-Hampshire Legislature, upon the bill to incorporate the "New-Hampshire Medical Botanical Society:"

"It is safe to assert that there is not an advertised nostrum in the market which does not hold out false hopes to the sick. Every such advertisement is an imposition upon the public, whether it came from physicians regular, irregular, or defective, and in the grammar of medicine the latter class is very numerous. If one tithe of what the patent medicine makers assert were true, we might attain unto what the progenitors of our race would have secured by partaking of the fruit of the tree of life. We might live forever if the pompous assertions of the makers of cosmetics, washes for the face and beautifying lotions were true, we might have ladies as beautiful as houris, with the assurance of perpetual juvenescence. In a word, we might bid defiance to the darts of death, and the vegetable doctor might stand over the prostrate king of terrors and exclaim in triumph, 'O death, where is thy sting?' and then turn to his patient and in the language of Oriental adulation exclaim, 'O patient, live forever.'

"It is pretended that nobody is deceived by the professions of quacks. Every day's experience contradicts this assertion. The rich and the poor, the wise and the simple, are all occasionally deluded by these cheating, lying impostors. The human mind is so constituted that we must confide in others. We are made to trust each other, to believe the solemn declarations of our fellows. Without this mutual confidence, soci-

ety could not exist; hence the abuse of it becomes the more odious. None are so credulous as the sick. They listen readily to the advice and suggestions of others. Fearing the ravages of disease, they eagerly lay hold of any hope, however delusive, which empirics may hold out to them. The extensive sale of vegetable medicines proves this. A few years ago, when Morrison's vegetable life pills were so popular in this country, a suit was commenced in a court in Massachusetts, by Morrison & Moat, against John K. Palmer, for selling a spurious article. It appeared there in evidence that the proprietors had been so successful in England as to be able to establish the 'British College of Health,' at an expense of \$250,000, from which agents were sent into all the principal cities of Europe and America. The demand for these pills became so great in this country that the sale amounted to \$250,000 in a single year; and the seller of spurious pills had disposed of one hundred thousand boxes before he was arrested by the patentee. It appeared, furthermore, that this 'British College of Health,' with its high sounding title, had neither charter, professors nor students, but consisted of an immense building in the suburbs of London, with appropriate apparatus for the manufacture of 'Hygean pills;' and that the proprietor was neither surgeon, physician nor man of science, but an arch quack. What has become of his vaunted remedy in the brief space of ten years? Gone, like thousands of its predecessors, to the shades of Erebus and old Night.

The fact that new nostrums remain popular only for a brief period proves that their healing virtues, like the diseases they profess to cure, are *imaginary*. Each remedy has its brief day of glory, and is succeeded by a rival candidate for the popular applause. Each new invention has a twofold office. It comes to bury the dead and herald a new race. Every fresh adventurer denounces all rivals as deceivers and imposters. These makers and venders of nostrums abuse each other like pick-pockets. They wage upon every fellow-quack an internecine war. Every member of the fraternity is an Ishmælite to every other. On all sides it is war to the knife, and knife to the hilt. The dead lie prostrate on many a hard fought field? but it is the *patients* who die, not the *quacks*! But are we not bound to believe what these impostors say of each other? Who should



know the tricks of the trade better than they? if we can trust their promises we certainly are bound to credit their assertions concerning the fraternity. They warn us "*as we value health,*" to shun all prescriptions of quacks except their own; and this is done by every inventor of a new medicine. Look at the flaming advertisements of the rival Drs. Townsend, which stare us in the face from every paper printed in Concord, together with a beautiful wood-cut, representing old Dr. Jacob Townsend himself. They both offer for sale a syrup of sarsaparilla. The old Doctor says he has paid \$200,000 within the last eight years for advertising; and whence came this immense sum? We cannot suppose that any man would devote more than a tithe of his income to advertising: therefore, the doctor must have been doing an excellent business in the sarsaparilla line for eight years.

At the present day there is a great fondness for vegetable medicines. Any thing having the prefix of vegetable to it goes down with the multitude. Notwithstanding every body knows that no new vegetable has been discovered, and no new properties have been detected in vegetables before known, still they confide in the assertion that the commonest herbs may be made sovereign remedies for "all the ills that flesh is heir to." It is equally well known that a majority of all the medicines in the pharmacopœia of the regular faculty are of vegetable origin, and that the most deadly poisons, such as destroy life almost at a blow, like a thunder-bolt, are from the vegetable kingdom.—Still we are told that all vegetable remedies are safe, while mercury is the great bugbear of the many. But it has been proved in courts of justice, where quacks have been arraigned for manslaughter, that pills professing to be purely vegetable have produced *salvation* in the patient. There are perhaps, a score of infallible remedies for consumption, and there can scarcely be a doubt that the only ingredient in them all which serves to allay the irritation of a chronic cough is *opium*! This for a time quiets the consumptive patient, and deceives him with the hope of recovery, but by frequent use of it the strength is exhausted, and the system sinks under the repeated assaults of empiricism.

But, of all the gross and palpable impositions upon the public credulity, the pretence that the Indians understood the heal-



ing virtues of roots and herbs, is the most absurd and monstrous. Civilized and Christian men having recourse to savages to learn science! It is, however, a notorious fact that Indian "medicine men, as they are called, are the greatest impostors living. They surpass their civilized imitators. They "out-herod Herod," in knavery. The whole system of practice among the Indians has always consisted in fraud and pretense. Catlin, who spent years among the North American Indians, constantly affirms this. They know literally nothing of the power of simples. They employ, over the sick, charms, spells and incantations, and make use of amulets and consecrated medicine bags as curative agents. Yet our scientific botanists go to these ignorant, besotted dupes of superstition to learn medical science. Sometimes a veritable Indian doctor appears among us with more *brass* than *copper* in his face. He makes his prescription with great gravity and solemnity. He cuts his herbs and gathers his roots under the influence of certain astronomical signs. These signs by the way, are but a relic of old astrology, as ancient as the Pharaohs, and have no more significance for us than the worship of Isis. But our doctor regards "the stellar" influence in gathering his herbs. He strips the bark *upward* for an emetic, and *downward* for a cathartic. He steeps the whole in river water taken up in a peculiar way. I once heard of an instance where the whole process failed because the patient dipped the water up stream instead of down! "Because you see," said the learned doctor, "if the water be dipped up stream it goes *agin* natur; if down stream it *helps* natur." Such are Indian doctors. *Ab uno disce omnes.*

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### CARE OF THE FEET.

One evening in Boston, just as *Washington Alston*, the Painter, was approaching the door of a dwelling, where a splendid party had assembled, he suddenly stopped short and said to his friend,

"I cannot go in."

Nonsense! why not?

"I have a hole in one of my stockings."

Pshaw, man, nobody knows it.

"But I do," said the celebrated Artist, as he turned on his

heel and left his friend in doubt, whether to swear or laugh out-right.

A long time ago, "when you and I were boys," reader, when dead people were brought in and thrown down upon the floor of the dissecting room, just as indifferently as a brawny butcher throws down a great big pig to dissect into sausage meat, ham and spare-rib, and just as nude, except the face, which alone tells in the recent subject, that the man is dead, we used as a past-time, while the lecturer was calling over long Latin and Greek names, as dry as a fence-rail, and as hard, to be cogitating in our own minds, what was the position of that body when in life, what its relative standing in society. Somehow or other we fell on the feet, as the most reliable indicator, especially, if the appearance of the body as to plumpness, indicated sudden death. Now and then, the well trimmed toe-nail, its freedom from collections under it, and in every other spot from toe-nail to ankle, scrupulously clean; these showed full well, that the poor body so ruthlessly treated now, was tenanted but a few hours before, by a spirit of purity, refinement and elevation, or had friends around it in the last sad hours of life, who merited such a character; and it was impossible to withhold our sympathy and respect for that lump of lifeless clay. At other times, the feet would be found in so filthy a condition, as to excite within us sentiments of the most irrestrainable disgust and contempt, and we felt as if the spirit which had so recently left that tenement was as foul and low as bestiality could make it.

On a beautiful November afternoon, away back yonder in the Forties, we had just stepped ashore on the Levee at New Orleans after a ten days' journey from Louisville, and hurrying along down the water's edge, a few yards from the shore, in the direction of the Post-Office, thinking of how many letters we would find there from absent friends, and kindred, and patients, we were aroused from our reverie by a tremendous concussion and noise; the first glance was upward at the sky, filled with innumerable objects of every size and description; they had scarcely got high enough to take their turn downwards, and the first thought, that miracle of instinct was, could we by any rate of locomotion put ourselves beyond the point at which the falling articles would strike the earth; we looked

again, and thought we could ; if any individual ever "*heeled it*" in double quick time, it was the writer of this article ; every hair of the head and body seemed to stand on end, a chill thrilled through the whole frame at every successive step, we felt an expectation of an instantaneous crush to the earth ! Oh, how long that race for life seemed, for we were not forty yards from the *Louisiana*, at the moment of explosion. Not a single thing touched us, although we heard many pattering around us, apparently as thick as hailstones. In an instant we stood still, why, we cannot say, it was instinctive, not rational, and as soon as the sound of falling ceased, we turned to the scene of disaster ; just as we turned, a poor young fellow passed us, scarcely able to limp along, and the next instant, was a full grown man, flat on his back, without one atom of injury except he had no head ; the back-bone just protruded a little above the line of the shoulder. In that instant of time, some eighty-one persons if we remember well, were hurried into eternity. Some lingered a moment and died, others laid a long time and no aid came to them. The whole surface of the levee was covered with bits of human bones, and joints, and flesh, and hair, and parts of clothing : a piece of boiler weighing perhaps a thousand pounds, struck a bale of cotton, cutting a mule in two, and shivered a cast iron awning post, some four hundred feet from the ill-fated steamer. As litter after litter passed by us towards the hospital and town, bearing its blackened, mutilated, groaning, dying occupants, a resolution suddenly formed itself in our mind, as apparently foreign to scenes like these, as it was possible to be—that as long as we lived, we never would if alone, put our foot on a steamer or rail-car, except in our best clothing, and the whole body in as unexceptionable condition as razor, and soap, and water could make it. Now, why ? The argument ran itself out in our mind as follows :—  
"If in that terrible hour, I had been bereft of all sense, the attention shown me, and the place assigned me in a private house or public hotel, or large hospital, would have depended, to a considerable extent, on the character of personal belongings." This is a thought which will bear maturing by all travellers.

Therefore, reader, if you would secure more marked attention from your physicians or nurses in times of sudden calamity



ties and terrible mutilations of body, a clean person, a clean foot, would not be a despised passport.

The feet should be soaked in warm water, for at least twenty minutes, twice a week, and at the same time, rubbed and scrubbed with a brush and soap. Besides this, if they were dipped in cold water of mornings, ankle deep, both in at once, for a single minute, winter and summer, having them vigorously and briskly rubbed all the time they are in, then wiped dry and a walk taken, or held to a fire until perfectly warmed, the skin of the feet would be kept in a soft, cleanly, pliable condition, the circulation about them would be vigorous, and the result would be, in many instances, that corns and callosities would almost cease to trouble you; coldness of feet would, to a considerable extent, be removed, and "*taking cold*" would not occur once, where it now occurs a dozen times; for it is through the feet, that many of our most serious ailments come. In addition, let us suggest, that one of the most useful of habits, as well as agreeable, during all the season of the year, in which fires are kept burning, let the last operation preceding getting into bed be, holding the naked foot to the fire, for ten or fifteen minutes, rubbing with the hands all the time, until most thoroughly dry and warm. A good anodyne that.

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### THROAT AIL.

THE first most frequent cause of this malady, in our opinion, is indigestion, the lining of the throat being a continuation of the lining of the stomach—one source of nerve-supply to both throat and stomach, being also identical.

There is reason to believe that the second most frequent origin of this troublesome, mischievous and dangerous ailment, is the irregular and injudicious exercise of the vocal organs on the part of singers, clergymen, and other speakers.

The muscles of the human body are under the same general physical laws; they are all developed and strengthened by moderate, regular exercise. If a man runs a hundred yards to-day it will tire him—if he do it a week hence the same result will be observed, for successive months. But if he runs a hundred yards to-day, and repeats it day after day, we all know that, if in ordinary health, the ease with which that race can

be performed will become greater and greater, until it can be done without a scarcely appreciable effort. And so it would assuredly be if clergymen would speak in public, in moderation, every day, and when this is not practicable, I have advised the daily reading out aloud in a conversational tone, with the same animation usual to the delivery of a sermon.

The non-use or the spasmodic exercise of any muscle in the human body, will result injuriously, if persevered in.

Another item is of important consideration, and it is a point, too, on which every public speaker should keep his eye steadily fixed. It is not the irregular exercise of the vocal organs, of itself, which originates most of the difficulty; it is that such exercise leaves the throat in a heated and debilitated condition, and in that condition, being suddenly exposed to an altered temperature, injury is the result, on principles precisely the same as are in operation under circumstances of checked perspiration. Single injuries of such a nature would be comparatively harmless, but when repeated weekly for successive years, it is not strange that troublesome symptoms are a permanent result. That clergymen more often suffer from Throat Ail than other public speakers, arises in part from the fact that the exercises are more artificial than those of the lawyer, the legislator or the congressman, but there is a circumstance which we consider a more decided element in producing these morbid phenomena, although we do not at present remember to have seen it alluded to by any medical writer at home or abroad, but which we think will at once strike the reflecting reader as being quite sufficient. The clergyman changes the circumstances under which his public services are performed sooner than any other class of public men. Within ten or fifteen minutes after his discourse is delivered in a close and heated and vitiated apartment, and while yet the whole system, mind and body, is in a state of comparative debility and exhaustion from the two hours' previous effort, he is in a wholly different atmosphere, in the street or on the road, breathing an air, oftentimes cold and damp, raw and chilly, dashing it in at each inhalation, through an open mouth, on a surface of throat equal to a foot square. The lawyer and the legislator usually remain for a considerable time after their efforts, thus allowing the parts to cool and to recover their tone and elasticity. Some of the most

intractable and fatal forms of throat disease which have ever fallen under our notice, have arisen from riding on horseback or open vehicle, or walking on foot against a cold wind immediately after preaching. The remedy suggests itself to every thoughtful reader—

1st. Do not expose yourself to an external atmosphere after speaking, until the system is cooled down.

2nd. Or if you must go out soon after, bundle up well, keep your mouth resolutely closed, so as to heat the air before it gets to the throat, by sending it along the circuit of the nose, and walk rapidly, so as to keep up a vigorous circulation.

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### DONATION PARTIES

ARE an invention of—the Father of Lies. In our view, Pandora's box could not exhibit a greater variety of ills and concentrated deceptions, hypocrisies and shuffling managements. Just look at it.

You have agreed to pay your minister a certain salary. If that salary is paid, and is fully sufficient for all his purposes, then he does not need any more. If you have so much that you cannot avoid giving, then bestow it on some poor widow, some orphan child in want, or some perishing invalid whom you are sure to have no favors to ask of, and from whom you cannot reasonably expect any reciprocities.

If you are conscious that your minister's salary is not fully adequate to his wants, then stand frankly up to the mark and increase it, thus letting him feel that it is his due, that he can claim it as a right, and that he is not beholden to you in the least. As it is, the Donation system puts him in a false position in several ways.

1. You place him under obligations to you by gifts.
2. You lower him in his own estimation, and in your own, by making him, in some sort, the recipient of your charity.
3. Persons more conscientious and less able than yourself, "*are expected*" to be at the party, when they have already put in as far as they felt themselves able; while others, not willing to be behindhand, have strained themselves more than they would have done had they been left wholly to themselves.
4. Besides these, there is another ill result; persons more



considerate than the commonalty, may feel that the salary is not a sufficient one, but then it occurs to them the *annual donation* will make it up, whereas the intrinsic value of those gifts are overrated nine times out of ten, and quite as often, perhaps, are fancy articles of nominal value thrown in, which from their expensiveness, the minister's family may feel inappropriate for their uses, and they are laid by as "keepsakes," totally unavailable for practical purposes.

Be a man, reader, and don't attempt to keep your minister under your thumb in any of these circumbendibus ways; his palms should be as sacred from a bribe as those of the highest judge in the land, he should be as far above the influences of your fear, favor or affection, as a liberal and all-sufficient salary can place him, and feeling this, he can work with a will, and willing hands give a glad heart and a sturdy spirit, which bring in their train high health, a clear head, sound logic and a safe divinity.

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### INFLUENCES.

FOR weal or woe, how are they falling around our children, especially in large cities, every hour of their existence, and how wide awake should every parental heart be to the direction of the character of those influences! A short time since, one of our daily papers, in noticing the death of an individual, says, "He was a man of undoubted talent, and had he fallen under proper influences, might have achieved a reputation and secured a fortune; as it was, he died at forty-two, without character or morals, a drunkard, an outcast, and a forger."

What were some of the malign influences which shaped this man's course for infamy, who otherwise might have been a credit to the nation and an honor to his kind? The love of dress, the love of drink, and the love of the drama. Foppery, brandy and the theatre were his ruin, as they have been the ruin of countless multitudes before. And what were some of the "*proper influences*" which the notice above intimates would have worked out a different destiny?—the influence of a home, made happy in childhood, by parental unity and piety—by sisterly purity and affection, and by such a remembrance of the sabbath day, as secures it to be spent in the sanctuaries of religion.

## AGRICULTURE

Pursued with intelligent industry, affords a larger number of high advantages than any other occupation of human life; it strengthens the body, invigorates the mind; and while it refines the sentiments, it purifies the heart, by compelling it to look upward for reliance and help towards Him *who giveth rain and fruitful seasons*. It curbs inordinate ambitions, by yielding a moderate remuneration for toil, while at the same time it imparts a feeling of quiet confidence in the future, from the declaration that while the world stands, *seed time and harvest shall not cease*. The young man brought up to till the soil, begins to feel gradually that the rewards of his toil, are proportioned to his labor, and this imparts by degrees a spirit of self-reliance, which begets independence, and an amount of industrious activities, worth more to that young man, in his after conflicts with the world, than the inheritance of unearned thousands.—Israel Putnam worked faithfully on his father's farm to his full age, and thus secured to himself those self-reliant feelings, which were the germs of all his subsequent distinction.

## GODEY'S LADY'S BOOK.

WELL done! A monthly periodical which can be published over a quarter of a century and never allow a profanity to pollute its pages, makes another step forward, which is worthy of all praise, and which doubly shames nine-tenths of the religious newspapers of the day, in asserting in the number for the present month, from Philadelphia:—

“We were offered a few days since a very handsome sum of money if we would allow a pamphlet containing a notice of quack medicines to be directed to each of our subscribers. We declined, as we did not choose to make them pay postage on an article which could be of no possible use to them.” How is it that Godey's Lady's Book can make its proprietor independent without prostituting it to profanity, uncourteousness and quackery, and yet the religious press, in order to “*make it pay*,” will publish without stint, some of the most palpable and unblushing falsehoods, in reference to medicine and systems of medicine, to which they would not trust the life of a valuable horse, let alone their own lives.

# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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[NO. VII.

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## POPULAR FALLACIES.—(*Continued.*)

NIGHT air and damp weather are held in great horror by multitudes of persons who are sickly or of weak constitutions; consequently, by avoiding the night air, and damp weather, and changeable weather, and weather that is considered too hot or too cold, they are kept within doors the much largest portion of their time, and as a matter of course continue invalids, more and more ripening for the grave every hour; the reason is, they are breathing an impure atmosphere nineteen-twentieths of their whole existence.

As nothing can wash us clean but pure water, so nothing can cleanse the blood, nothing can make health-giving blood, but the agency of pure air. So great is the tendency of the blood to become impure in consequence of waste and useless matters mixing with it as it passes through the body, that it requires a hogshead of air every hour of our lives to unload it of these impurities; but in proportion as this air is vitiated, in such proportion does it infallibly fail to relieve the blood of these impurities, and impure blood is the foundation of all disease. The great fact that those who are out of doors most, summer and winter, day and night, rain or shine, have the best health the world over, does of itself falsify the general impression that night air or any other out-door air is unhealthy as compared with in-door air at the same time.

Air is the great necessity of life; so much so, that if deprived of it for a moment, we perish; and so constant is the necessity of the blood for contact with the atmosphere, that every drop in the body is exposed to the air through the medium of the lungs every two minutes and a half of our existence.



Whatever may be the impurity of the out-door air of any locality, the in-door air of that locality is still more impure, because of the dust, and decaying and odoriferous matters which are found in all dwellings. Besides, how can in-door air be more healthy than the out-door air, other things being equal, when the dwelling is supplied with air from without?

To this very general law, there is one exception, which it is of the highest importance to note. When the days are hot, and the nights cool, there are periods of time within each twenty-four hours, when it is safest to be in doors, with doors and windows closed; that is to say, for the hour or two including sunrise and sunset, because about sunset the air cools, and the vapors which the heats of the day have caused to ascend far above us, condense and settle near the surface of the earth, so as to be breathed by the inhabitants; as the night grows colder, these vapors sink lower, and are within a foot or two of the earth, so they are not breathed. As the sun rises, these same vapors are warmed, and begin to ascend, to be breathed again, but as the air becomes warmer, they are carried so far above our heads as to be innocuous. Thus it is that the old citizens of Charleston, South Carolina, remember, that while it was considered important to live in the country during the summer, the common observation of the people originated the custom of riding into town, not in the cool of the evening or of the morning, but in the middle of the day. They did not understand the philosophy, but they observed the fact that those who came to the city at mid-day remained well, while those who did so early or late suffered from it.

All strangers at Rome are cautioned not to cross the Pontine marshes *after* the heat of the day is over. Sixteen of a ship's crew touching at one of the West India islands slept on shore several nights, and thirteen of them died of yellow fever in a few days, while of two hundred and eighty who were freely ashore during the day, not a single case of illness occurred. The marshes above named are crossed in six or eight hours, and many travellers who do it in the night are attacked with mortal fevers. This does, at first sight, seem to indicate that night air is unwholesome, at least in the locality of virulent malarias, but there is no direct proof that the air about sunrise and sunset is not that which is productive of the mischief.

For the sake of eliciting the observations of intelligent men, we present our Theory on this subject.

A person might cross these marshes with impunity, who would set out on his journey an hour or two after sundown, and finish it an hour or two before sun-up, especially if he began that journey on a hearty meal; because, in this way, he would be travelling in the cool of the night, which coolness keeps the malaria so near the surface of the earth as to prevent its being breathed to a hurtful extent.

But if it is deadly to sleep out of doors all night in a malarial locality, would it be necessarily fatal to sleep in a house in such a locality? It would not. It would be safer to sleep in the house, especially if the windows and doors were closed. The reason is, that the house has been warmed during the day, and if kept closed, it remains much warmer during the night in-doors, than it is out-doors, consequently the malaria is kept by this warmth so high above the head, and so rarified, as to be comparatively harmless. This may seem to some too nice a distinction altogether, but it will be found throughout the world of nature, that the works of the Almighty are most strikingly beautiful in their minutiae, and these minutiae are the foundation of his mightiest manifestations.

Thus it is, too, that what we call "Fever and Ague," might be banished from the country as a general disease, if two things were done.

1. Have a fire kindled every morning at daylight, from spring to fall, in the family room, to which all the family should repair from their chambers, and there remain until breakfast is taken.

2. Let a fire be kindled in the family room a short time before sundown; let every member of the family repair to it, and there remain until supper is taken.

In both cases, the philosophy of the course marked out consists in two things.

First. The fire rarifies the malaria and causes it to ascend above the breathing point.

Second. The food taken into the stomach creates an activity of circulation which repels disease.

We learned these things in our medical childhood, from our great teacher, JOHN ESTEN COOK of Transylvania University,



and practically and literally experimented upon them during our Doctorial novitiate, in one of the most virulently malarial localities in this whole country; so fatal was it to all strangers, and to its own inhabitants also, that it was known by the name of "The Natural Burying Ground," and although we rode night and day, in sun-broiling and in storm, we were not sick an hour. But to what end do we write these things? Will one man in a million practically heed them? Not one. But we are believers in the doctrine that truth will ultimately prevail, and our double great grandchildren will look back with pride upon an ancestor who was a century or two ahead of the intelligence of his age.

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### HEALTHY BREAD

Is advertised by some man in Boston, who has discovered a *Dietetic Saleratus*, which he avers to possess two remarkable characteristics.

1st. It is *pure saleratus* which "is not *so* destructive to the digestive organs as the common kind," thus admitting the "destructive qualities" of both!

2nd. This *saleratus* makes eight pounds of bread out of seven pounds of flour, intimating that there is one-eighth more of nutriment in a pound of flour made into bread with his *saleratus*, than there was in the flour itself, which is a manifest untruth; the weight is increased, but the amount of nutriment is not. Does successful trade require such deceptions? We think not.

*Saleratus* will always increase the evil which it is designed to remedy, because, to produce a specified effect, the quantity must be increased from time to time, or it will become wholly inefficient.

In the second place, there is nothing curative in *saleratus*; it removes a present effect, which we call "*acidity*," but it has no possible tendency to prevent that acidity the very next time food is eaten. Acidity is caused by want of power in the stomach to digest that kind of food which, when eaten, gives rise to what is commonly called *Heart-burn*. To prevent this acidity, we must give the stomach more power, more strength to perform its accustomed—its natural work.



Now, when a man feels weak, what does he do? He rests; rest gives strength; and until his strength improves, he does such light work as that strength will allow. So to give more power to the stomach, we must give it more rest by giving it less work to do, which is done in two ways.

*First.* By eating less frequently, we allow more time for repose, for recuperation. A dyspeptic person is hungry all the time; is eating all the time; because, if he does not, he "*feels bad*;" but if he yields to his appetite, he very soon feels worse; it is only for the few minutes his food is passing down his throat that he feels better, for which he pays hours of subsequent suffering. This is a specimen of man's wisdom.

*Second.* To afford rest for the stomach, we must give it easy work, by studying and observing what kinds of food it manages most readily, but that great simpleton, man, is too lazy or too ignorant to make such observations, and goes at once to taking some kind of "Bitters" or "Tonic," with the avowed object of "improving his appetite;" that is to say, to enable him to eat more, when the fact is, he is already eating too much! In addition to that, instead of observing what his own stomach receives most kindly, he turns round and begins to eat what somebody else said cured him. To make your field produce largely of a certain crop, you must put upon it that kind of manure which contains most largely that element which the field lacks, and which that particular crop most requires. To make the stomach yield the most nutriment to the body, you must put into it that kind of food which has the element which the particular body most requires; nature—instinct—tells what that is. We know it is said by some that the appetite is vitiated, and is not a safe guide, but this is rarely so; the error is, not that what nature calls for is unwisely called for, but that man is such a glutton, he cannot be satisfied with a moderate quantity of what is called for, but must stuff himself like a pig, must gobble it down until he can scarcely swallow another particle. Shame on our want of rationality and self-denial! In *dyspepsia*, *acidity*, *heart-burn*, *indigestion*, or by whatever name it may be called, our highest wisdom consists in the first place in giving preference to that kind of food which nature most craves, and if, after several trials, that food is invariably followed by some discomfort, we must not conclude that such food, although

strongly craved, is unsuitable of itself; it is safer to infer that mischief has resulted, not from the quality of the food, but from its quantity; and very certainly we will arrive at the quantity which will not only give no discomfort, but which may be eaten with satisfaction, and disposed of without an effort, and that article should be continued as an aliment until nature takes a dislike to it and craves something else. These are the principles which should guide us in the class of ailments we have named, and there is more virtue in them than in all medicine; but happily for us doctors, the people have neither the intelligence to perceive their wisdom, nor the firmness to carry them out.

We ought to know that our Maker is beneficent enough to cause that kind of food to flourish most in the locality where the human residents most need its elements. How strange that infatuation which causes us constantly to overlook the multitudes of evidences about us of the forethought of our Creator! This great principle is evidenced in our finding meats and animal oils almost exclusively as the aliment of the Greenlander, while fruits in rich profusion are found in all tropical countries, fruits being cooling, and meats and oils necessary to keep up an internal fire where quicksilver freezes.

On this self-evident principle we found our conclusion, that, had it been better for us to have had saleratus in our corn and wheat, the Almighty would have placed them there in such combination as no Bostonian could ever hope to equal.

If a man's stomach is healthy and strong, he needs no saleratus in his bread: if it is not healthy and strong, bread will sour, if largely eaten, because the stomach can digest only a small quantity of it. If saleratus is put in the bread, more bread can be eaten without souring on the stomach, but no power is added to the stomach to digest that larger quantity; the saleratus has kept under a single effect, that is, souring or fermentation, and the ability of digestion not being increased, we only, by the use of saleratus, give the stomach a greater work to perform, and keep it longer at it, when we should have given it a less task, thus enabling it to get through its work the sooner, and consequently have a longer time for recuperation. Surely it requires no great depth of thought to see into these things.

## EXERCISE,

Like cold water, is an excellent thing in its place, and out of its place, may be mischievous, deadly. A man in a chill may be chilled to death by being soused into cold water, but, if he survives it, it may cure him. It is too dangerous a remedy unless under intelligent direction. A man on the verge of cholera will infallibly fall into its most fatal form, if he keeps on his feet, this is as certain, as that an unsupported stone will fall to the earth.

*The benefit of Exercise consists in knowing the How and the WHEN.*

In a previous number of the Journal, the question of the How, was fully answered—the WHEN, we propose to discuss at this time, with reference to those whose business is of a sedentary character, whose general occupation is not one of bodily activity, of those more especially still, whose main employment is head work, the banker, the scholar, the artist, the clergyman, the clerk, the book-keeper, &c.

It is a conceded fact, that after a night of sound repose, a man wakes up, feeling that he is invigorated, he has a certain amount of nervous energy to be expended during the subsequent day, a part through the brain and a part through the body; and having been busy, he feels at nightfall weary and tired.

Any man must see, that he can work best in the morning, the strokes then count double, physically speaking. On the same principle, the brain works best in the morning, being backed, as it is, by a large supply of nervous power. But suppose a man makes his living by head work, suppose his occupation is of such a character, that success depends on great nicety of observation and clearness of judgment, and strength of combinations, it is apparent that the larger amount of nervous energy undrawn upon, the more efficiently he can work. But suppose that supply has been taxed by a long walk, or one or two hours of bodily labor, the brain is that much crippled for want of resources, the *deposit* is just that much reduced, there are just that much less means to “operate” upon. Therefore,

Ye Wall-street men! ye brain-workers! do not walk down town to your business of a morning, “*to settle your breakfast*,” as it is expressed. The best settler of a meal is bodily quiet-



ude and mental hilarity, a joyous laugh on the sofa amid your family. No horseback traveller will get into his saddle the moment his noble animal has fed. Of two dogs, eating heartily, one left in his manger, the other taken on a hunt, after several hours, both were killed, the one at rest had passed all the food from his stomach, while, in that of the other it was almost unchanged, from the time of its having been eaten.

The time for physical exercise to the brain-worker is in the after part of the day. When the brain is wearied with work, the whole body feels tired. But who has not found, that under such circumstances, a leisure walk or ride, or light work, invigorates, refreshes both body and mind. The other morning, as we were riding down Broadway, we saw a noted banker, staving a-head with all his might, as if he were walking for a wager against time. His body was on the side-walk, the other part of him was in his counting-room. He saw nobody, spoke to nobody; his eyes were bent on the pavement; his head was far forward; his whole body made the segment of a circle; he was consuming his nervous power at a fearful rate; his candle was burning at both ends; all his energy was going out at his heels and head; while the stomach, which should have monopolized the supply, until the breakfast had been taken care of, was left neglected. Now, can any man of reflection imagine that our eye was fixed upon a stout, robust looking person, whose firm tread, and keen eye and portly mien, and satisfied and composed expression of countenance—all bespoke the man? No! No! He was a little bit of a thin bodied, weazen-faced, care-worn, ricketty-treaded individual, that a very moderate puff of wind might have swept into the gutter; his face all wrinkles, the corners of his mouth turned down, with a countenance so distressingly anxious and solemcholy, that even at this moment, we think of him with commiseration, and we wouldn't exchange our health for his hundreds of thousands. How strongly we believe in the doctrine of compensations!

Another item we must not overlook, as it has proved the death of many a man. Such a walk of a summer's morning, leaves a man in a perspiration; in that state he enters his office, which most generally feels cool to him, he pulls off his hat, and most probably changes his coat, and puts on his slippers, all of which being colder than the articles of dress just removed,

cool off his body rapidly, and very often, before he is aware of it, he feels a little chilly, or at least, a little cooler than is comfortable; the reaction of this, is "fever." A single occurrence of this kind may be comparatively trifling, but, like a drop to the ocean, it is still felt; it does an appreciable harm, and being habitually repeated, it works in the course of years, the ruin of the constitution.

Be assured, reader, that it is attention to these apparently trifling things, which secures a long life of vigorous health; while their neglect has attached to it an unfailing penalty, the penalty of premature death or a life of daily aches and pains and symptoms, which, in the aggregate, are worse than being hung at once. Now, is it wise in you to dismiss the subject by saying, "Well! if I am to be everlastingly bothered with attention to such a multitude of little things, I may as well die off at the outset." Men do not reason thus in their efforts to accumulate money. Our most successful men, our millionaires, are men, who, from early life to the present hour, count up all the quarters of cents, pick up all the pins and save all the buttons and pieces of strings they come across; nor do they consider it a burden to do such things, on the contrary, it is an actual pleasure, and having got into the habit of it, it is no trouble at all. Thus it is with men who have the intelligence to see the importance of taking care of their health, the wisdom to know how it ought to be done, and the firmness of character to carry it out; it is pleasurable, because profitable, and they find it is even easier to do right than it is to do wrong, when one has got into the habit of it.

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## HEALTH FOR CHILDREN.

THREE times as many children die in cities as in the country, and half the children born do not reach ten years. Such a result could never have been intended by the wise and kind Maker of us all. A different result must be brought about, by the exercise of the reason which is implanted in all parents, and which, if properly cultivated and practised in the lights of our time, would soon work a wonderful change in infantile mortality.

1. Children should sleep in separate beds, on mattresses of straw or shucks of corn.

2. Require them to go to bed at a regular early hour, and let them have the fullest amount of sleep they can take, allowing them in no case to be waked up.

3. Except a rug beside the bed, there should be no carpet on the floor of their chamber, no bed or window curtains, no clothing of any description hanging about, no furniture beyond a dressing-table and a few chairs, no standing fluids, except a glass of water, and nothing at all in the way of food, or plants or flowers. In short, a chamber should be the cleanest, driest, coolest, lightest and most barren room in the house, in order to secure the utmost purity of air possible.

4. Make it your study to keep your children out of doors every hour possible, from breakfast time until sundown, for every five minutes so spent in joyous play increases the probabilities of a healthful old age.

5. Let them eat at regular hours, and nothing between meals; eating thus, never stint them; let them partake of plain substantial food, until fully satisfied. Multitudes of children are starved into dyspepsia. The last meal of the day should be at least two (2) hours before retiring.

6. Dress children warmly, woollen flannel next their persons during the whole year. By every consideration, protect the extremities well. It is an ignorant barbarism which allows a child to have bare arms, and legs and feet, even in summer. The circulation should be invited to the extremities; warmth does that; cold repels it. It is at the hands and feet we begin to die. Those who have cold hands and feet are never well. *Plenty of warmth, plenty of substantial food and ripe fruits, plenty of sleep, and plenty of joyous out-door exercise, would save millions of children annually.*

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### THE DOLLAR AND BLOOD ARISTOCRACY.

OUR first visit to London found us in private lodgings—No. Three, Spring Gardens. Early next morning, we sauntered into St. James' Park, close by, and on inquiring the ownership of a very common, unpainted, dingy looking dwelling, some three stories high, if we remember well, we learned it was the resi-



dence of "QUEEN VICTORIA." Not far from it was an old cow, tied to a tree, around which were congregated a number of nurses, each with a baby and a mug, going up in turn to get their share of pure and undiluted milk. We cannot tell how wide our unsophisticated mouth opened just at that moment, but it was considerable, if not more so. Our ideas of a Palace, formed away out yonder in the grazing pastures of Kentucky, a long, long time ago, were, that it could not be much less than a dozen stories high, with all sorts of towers and gilded things to match; and as for such a vulgar article as a cow being within miles of it, we never dreamed of such a thing, but the reality was as we have stated. We cannot imagine that Queen Victoria feels at all lowered in occupying for herself, and rearing her children in a common three story brick house. It is on her blood and birth that she relies. Her character and her position are her pride. Yes! the heirs of an untoiled for income of hundreds of thousands a year are content to occupy a three story brick house. It is the recently rich, the newly elevated, who revel in glare, and glitter and show. It is the brewer's wife, whose whole ambition is to get into society. It is the butcher's daughter, who dresses violently. Those whose positions have been undoubted for generations, man, woman or child, would not be considered "anybody in particular" in a walk along Broadway, from anything that pertained to dress, but an observer detects it in a moment; there is an "air," there is a "presence" about them, which needs no interpreter. On the other hand, what violent transitions are there between the "*superbly dressed woman*" and her plebeian face; between the splendid "*turn-out*" and its pug-nosed occupant; between the band-box exquisite, or the "*flushed*" black-leg, and the impudent stare, or cowering look, which are the inseparable attendants of the consciously degraded, the world over.

Well! passing up our own Fifth Avenue, or down Fourteenth street, or around Union Square, or Madison Park, or Murray Hill, we find multitudes of palatial residences, as far superior in their external appearance to the Palace of St. James as one can well imagine. A residence costing Fifty Thousand Dollars is a common thing in the above-named localities. The oak carvings, beautiful and chaste they are, of a single par-

lor in University Place, cost three thousand dollars; and there are several dwellings, the adornments of single rooms of which have cost fifteen, twenty, and even as high as thirty thousand. More than one residence in New-York has cost, with its furnishings, not much less, exaggerations lain aside, than two hundred thousand dollars! These men have made their own money by severe industry and patient assiduity in business; and we are rather fearful that we are not a little impertinent in making any special remark about the outlay of what is their own. The fact is, we like a generous expenditure of one's means; it elevates the man, and has an elevating influence on all about him, his servants, his tradesmen, his friends, his children, and all. It is your poor, pitiful, narrow-hearted, close-fisted, mean-minded miser, who never parts with a dollar but with a pain; that is the kind of man on whom we look with unpitying contemptuousness. But for all this, we have often inquired whether any parent, wisely kind, can bring up his children in a style and manner of living which he cannot leave them the means of sustaining. There are men so stupid, that their heads cannot be turned by any elevation; no unanticipated heights make them dizzy. But to descend safely, to do it in youth, to begin married life with a declivity, who is equal to it? not one in many thousands. And what is the result? ye merchant princes, ye successful stock-jobbers, ye retired bankers of New-York, Philadelphia and Boston, we repeat the inquiry. What is the necessary result, as a general rule, as affecting the destinies of your children, who cannot, if they go out into the world, sustain the style of their father's house? The boys decline marriage, and with it give up, at one fell swoop, the purities, the joys, the elevations of domestic life. The next thing is to join some "Club," where introductions are soon made to the cigar, the wine-cup, the chess-board, the coarse jest, the loud laugh, the bacchanal song, the rail against "*Puritanism*," the Sabbath drive, or yachting, or sauntering. Then comes apace things said and done, which the pure ears of beauty can never hear, nor eyes see, nor hearts conceive, without mantling the young cheek with shame.

As for your daughters, so loving and so loved to you, what is their future? To marry "upwards," as the world calls it, they cannot. Nor can they marry men, except in rare in-

stances, who can even *maintain* the style of living in their father's home. They must therefore marry downwards, or not marry at all, and not marrying, may almost as well be dead. In a few years, and father and mother will be gone. Brothers have formed other ties. One by one of the associates of other years is lost from their visiting list, by removal, or marriage, or death. Every year leaves them more and more lonely, more and more neglected; and soon thereafter the great world loses sight of them; their very names are only now and then mentioned, while all this time they are consuming themselves with sad memories, and anon pass unwept into a forgotten grave.

Therefore, we say to *wealthy parents, if you truly love your children, live in that style which you can enable each one of them to sustain.*

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### EARLY MARRIAGES,

By which we mean, under twenty-three for the woman and under twenty-eight for the man, are the misfortune and calamity of those who contract them. The constitution of the woman is prematurely taxed by early child-bearing, and is broken down before she is thirty-five, the age in which she ought to be in all the glory of matronly beauty, of social and domestic influence and power and enjoyment. But instead of this, in what condition does "Thirty-five" find the great majority of American women? thin, pale, wasted, hollow cheeks, sunken and dark circled eyes, no strength, no power of endurance, with a complication of peculiar ailments, which, while they baffle medical skill, irritate the body and leave the mind habitually fretful and complaining, or what is less endurable, throw it into a state of hopeless passivity, of wearisome and destructive indifference to family, children, household, everything!

The influence which these things have on the manly ambition of the husband, is disastrous; his solicitude and sympathy for his suffering wife, waste the mental power which ought to have been put forth on his business; his time is diverted, whilst the reckless waste of servants unlooked after, and that unavoidable wreck and ruin to house and furniture and clothing, which is an inseparable attendant on every wifeless family; these things, we say, soon begin to have a depressing effect on the



energies of the young father and husband, who is but too often driven into do-nothing-indulgence, into reckless shifts, or into the forgetfulness of habitual drunkenness. All this time, the children are increasing in number, are more and more neglected, growing up in ignorance and idleness; or if learning at all, having the more leisure to learn but too well, the habits and practices of ignorant, trifling, deceiving, blarneying, treacherous servants, for such the mass of them are, as we know by sorrowful experience, in all the large cities of this country.

A woman who begins to have children at eighteen cannot have that vigor of body and mind which is essential to a well-regulated household; we say therefore to every young man,

Do not marry under twenty-eight for yourself, nor under twenty-three for your wife; and remember, too, that the best dower a woman can bring you, is a sound constitution; it is worth more to you than "*a fortune*," while its moral and physical effect on the future health and happiness of the children who may be born to you, cannot be measured by any array of dollars.

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### FRUITS IN SUMMER.

BY an arrangement of Providence, as beautiful as it is benign, the fruits of the earth are ripening during the whole summer. From the delightful strawberry on the opening of spring, to the luscious peach of the fall, there is a constant succession of delightful aliments; made delightful by that Power, whose loving kindness is in all his works, in order to stimulate us to their highest cultivation, connecting with their use also, the most health giving influences; and with the rich profuseness of a well attended fruitery, it is one of the most unaccountable things in nature, that so little attention is paid, comparatively speaking, to this branch of farming.

It is a beautiful fact, that while the warmth and exposures of summer tend to biliousness and fevers, the free use of fruits and berries counteract that tendency. Artificial acids are found to promote the separation of the bile from the blood, with great mildness and certainty; this led to the supposition, that the natural acids, as contained in fruits and berries, might be as available, and being more palatable, would necessarily be pre-

ferred. Experiment has verified the theory, and within a very late period, Allopathic writers have suggested the use of fresh, ripe, perfect, raw fruits, as a reliable remedy in the diarrhœas of summer.

How strongly the appetite yearns for a pickle, when nothing else could be relished, is in the experience of most of us. It is the instinct of nature, pointing to a cure. The want of a natural appetite, is the result of the bile not being separated from the blood, and if not remedied, fever is inevitable, from the slightest grades, to that of bilious, congestive and yellow. "Fruits are cooling," is a bye-word, the truth of which has forced itself on the commonest observers. But why they are so, they had not the time, opportunity or inclination to inquire into. The reason is, the acid of the fruit stimulates the liver to greater activity in separating the bile from the blood, which is its proper work, the result of which is, the bowels become free, the pores of the skin are open. Under such circumstances, fever and want of appetite, are impossible.

#### HOW TO USE FRUITS.

To derive from the employment of fruits and berries all that healthful and nutritive effect which belongs to their nature, we should

*First*—Use fruits that are ripe, fresh, perfect, raw.

*Second*—They should be used in their natural state, without sugar, cream, milk or any other item of food or drink.

*Third*—Fruits have their best effect when used in the early part of the day, hence we do not advise their employment at a later hour than the middle of the afternoon; not that, if perfect and ripe, they may not be eaten largely by themselves, within two hours of bed time, with advantage, but if the sourness of decay should happen to taint them or any liquor should inadvertently be largely drank afterwards, even cold water, acidity of the whole mass may follow, resulting in a night of distress, if not actual or dangerous sickness. So it is better not to run the risk.

To derive a more decided medicinal effect, fruits should be largely eaten soon after rising in the morning, and about mid-way between breakfast and dinner.

An incalculable amount of sickness and suffering would be prevented every year if the whole class of desserts were swept

from our tables during summer, and fresh, ripe, perfect fruits and berries were substituted, while the amount of money that would be saved thereby, at the New York prices of fruits, would in some families, amount to many dollars, dollars enough to educate an orphan child, or support a colporteur a whole year, in some regions of our country.

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### EDITORIAL DEGRADATION.

Mighty prompt were New York Editors within a year to raise, the hue and cry against a Judge who was tried for official corruption in this city ; and they have the holiest horror too, as to men who *have their price*. In describing the characters of those who are convicted of official corruption, the English language is depleted of its adjectival supply. But what means the following incidents ?

A paper published in a southern city, in noticing that during eighteen hundred and fifty-five, the number of deaths from all causes, was smaller than during the preceding year, intimates the belief, that this was a result of the freer use of a certain man's medicines, which medicines were largely advertised in that paper. Several of the New York dailies and weeklies have been paid to insert among their reading matter, editorials from one another, and an article from another publication, that the reason why there were fewer deaths from *Consumption* in New York during eighteen hundred and fifty-five, than during the preceding year, notwithstanding it had a larger population, was properly attributed to the fact that *Medicated Inhalation* had been introduced as a remedy, and then they launched out in praises of the same at *a dollar a line* ! Now having given currency to an untruth for pay, will any one of them show a late repentance, by publishing without pay, the following statements, taken from published official tables, showing that not only in New York, where Inhalation was fabricated and cherished, but also in Philadelphia and Boston and Baltimore, which had not yet taken the infection, not only were deaths from Consumption fewer than during the previous year, but deaths from all other diseases were fewer in number. This double fact, simple enough in itself, and undeniable while it



sinks beneath contempt the men who have made use of a part of a fact to bolster up a falsehood to make money thereby, at the expense of the health of their fellow citizens, does at the same time present a humiliating picture of the credulity or recklessness or purchaseability of some among us, who conduct the editorial department of our newspapers.

The mortality in four of our larger cities during the three years past is as follows:

	1853.	1854.	1855.
New York,	21,864.	28,458.	23,107.
Philadelphia,	9,750.	11,811.	10,509.
Baltimore,	5,117.	5,938.	5,447.
Boston,	4,369.	4,418.	4,030.

That is to say, the rate of decrease of death from all causes in 1855, as compared with 1854, was thirteen per cent for New York, twelve per cent for Philadelphia, nine per cent for Boston and three per cent for Baltimore.

We think that the unfairness in making use of a part of a fact, must lower the authorship, as well as the abettors of the same, in the estimation of all lovers of truth. It is the exaggeration of this, which makes the common liar and the heartless perjurer. And it must be apparent to every person of reflection that any system which needs such aid cannot be true, that any system which draws to it men who are reckless of the truth, must be as baseless as the characters of its advocates.

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## FOOD AND EXERCISE.

IN our book on *Bronchitis and Kindred Diseases*, page seventy-seven, eighth Edition, we have selected an "incident" which we repeat here, as suggestive of important deductions in reference to health. The point to which we wish to direct attention at this time is, that in cases where exercise cannot be taken, comparative health may be enjoyed for a considerable period, amounting to months and years, if during that time, the person would eat in moderation, of the plainest and simplest food, allied almost to the "Bread and Water" considered to be "prisoner's fare" of past ages. It will be seen that during the long imprisonment, nothing is intimated to cause us to believe that the unfortunate prisoner was unhealthy, but the reverse.

## COUNT CONFALIONERI

wrote from the great jail of *Vienna* as follows:—

“I am an old man now, yet by fifteen years, my soul is younger than my body: fifteen years I existed, for I did not live. It was not life in the self-same dungeon, ten feet square. During six years I had a companion; nine years I was alone. I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell.

“The first year we talked incessantly together. We related our past lives, our joys forever gone, over and over again.

“The next year we communicated to each other our ideas on all subjects.

“The third year we had no ideas to communicate; we were beginning to lose the power of reflection.

“The fourth, at intervals of a month or so, we would open our lips, to ask each other if it were indeed possible that the world was as gay and bustling as it was when we formed a portion of mankind.

“The fifth year we were silent.

“The sixth, he was taken away, I never knew where, to execution or to liberty. But I was glad when he was gone: even solitude was better than that pale and vacant face. After that, I was alone.

“Only one event broke in upon my nine years’ vacancy. One day, it must have been a year or two after my companion left me, my dungeon door was opened, and a voice, I knew not whence, uttered these words: ‘By order of his Imperial Majesty, I intimate to you, that one year ago, your wife died.’ Then the door was shut. I heard no more. They had but flung this great agony in upon me, and left me alone with it again.”

The great practical point is this, The only possible way for a lazy man to live in moderate health, is to live upon nothing but bread and water. We must exercise in proportion to our eating.

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CARE OF THE EYES.

Do not read or write before sun up or after sun down. Let the light fall upon the page from behind.

Never read while lying down. Those whose eyes are weak

should never read or sew by candle or gas light, nor by twilight. Suffer nothing to be applied to them unless by the special advice of an experienced physician. If the lids stick together in the morning on waking up, moisten them with the saliva, it softens and dissolves the matter sooner than any liquid known. The best and safest treatment for most affections of the eyes is rest, especially if weak or inflamed, rest from reading, writing or sewing, from every use of them which requires close observation, spending a large portion of the time out of doors, as then, large objects are mostly viewed. Persevere in this for weeks and months if necessary, and if not then relieved, consult a physician.

Avoid reading on horseback or in rail cars or any wheeled vehicle while in motion. Many persons will find that in reading before breakfast an effort is required to keep the sight clear but after breakfast, no such difficulty is experienced, the reason is, the eye under such circumstances is more or less inflamed, that is, has too much blood about it, but nature calls that excess of blood away to the stomach after eating, to enable it to perform its work more thoroughly. Therefore, persons with weak eyes should not read or write or do fine sewing on an empty stomach. Our Preceptor, Professor Dudley, who is among the very first of living Surgeons, used often to say, "Young gentlemen, never let anything touch the eye or ear stronger than luke-warm water." We have but one sight to lose, its preservation merits all our care, and it is unwise to tamper with, or experiment upon an organ so indispensable to our comfort, happiness and usefulness.

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#### TO PREVENT SLEEPING IN CHURCH.

Too many of our clergy have settled down into a conviction, that some how or other, their sermons in the aggregate, in the long run, will have a converting effect on the minds of their habitual hearers; and not being worked up into any expectation of an immediate conversion, their pulpit efforts, in the main, have degenerated into a tread-mill monotony; and it cannot but be expected that under such discourses, an active business man, who has been stirred up all the week by the



merry jingle of dollars, can do otherwise than grow drowsy. He may be ashamed of it at the time ; he may have conscience enough to lament it, and a will too, to fight against it, but the power, where is it ? And any vain effort he may make to wake up, and get at the "*thread of the discourse*," only diverts his attention. For our part, we know of no available method of keeping wide-awake, within the sound of a dull sermon than this,

TAKE A NAP BEFORE YOU GO.

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### DAMP WALLS.

Multitudes of people contemplate building family dwellings this year. Most persons can bring to their remembrance cases where splendid mansions have been erected with a portion of the wealth which a life-time of well directed industry and economy has secured, and just about the time when everything has been completed, the owner has lain down and died ; if not indeed, other members of the family ; damp walls are a sufficient, yet not the only cause of such a result. Walls are not damp of themselves, but they are made so, as a pane of glass is made damp, the glass itself being colder than the atmosphere of the room, condenses some of the moisture which that atmosphere contains, and drops of water are formed on its surface ; a glass or pitcher of ice water presents the same appearance. In southern cities, streams of water may be seen on the floor, having trickled down from the walls when the atmosphere has been overcharged with vapor. To prevent this, strips of wood an inch or more thick, should be fastened to the walls, on which the laths should be nailed, this leaves a space for the circulation of the air, and keeps the whole building dry in all seasons of the year. Our readers may rest assured, that a very large proportion of the diseases which afflict men and prevent them living *out half their days* literally, arise from ignorance, and inattention to the known laws of things.

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HAIR, or even STRAW MATTRESSES, are more healthy to sleep on than feather beds. Never put children on these heating beds. Keep their sleeping rooms very clean and well-aired, and do not cumber them with unnecessary furniture.

# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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VOL. III.]

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[NO. VIII.

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## THEOLOGICAL THERAPEUTICS.

ABOUT a hundred and seventy years ago, there was a little boy; and he must have been a very little boy, for when he reached man's estate he measured scarcely five feet; and besides being, he was doing, to wit: he was on his knees in a school-room, while the schoolmaster in his gown was offering up the morning prayer, according to the good old Puritan custom. Our little hero's attention was attracted by sights rather than by sounds, and observing, between his fingers, (how many grown-up people do the same thing now-a-days on Sundays!) a little mouse crawling down the bell-rope, he was thoroughly aroused. Presently the mischievous little thing went up to the master, and began to tug away at the tail of his gown. The Dominie twitched, and the mouse twitched back again, but mousey had the advantage, for it had its eyes open, while it would have been greatly out of place for the Dominie to have opened his, although it was plain that he wanted to do it. It is needless to say, that the little scholar enjoyed the contest amazingly; and the sense of the ridiculous came over him so avalanchingly, that he could hold in no longer; he tried to, for it is very wicked to laugh at prayers, but the more he tried the more he couldn't, and out it came—the irrestrainable guffaw—full, loud, ringing. “Now, you little ‘*monkey*’”—the only epithet which the pious old teacher would allow himself—“if you don't make me a piece of poetry off hand, I'll punish you severely for such irreverence.” The little culprit trembled, and well he might—who could write poetry under fear of the ferule? We have generally understood that poetry was the offspring of solicitation, not compulsion. Many poets solicit the Muses for an inspira-

tion: not a few solicit brandy-and-water. But desperation nerves us to wonders, sometimes; and our little hero, more dead than alive, muttered out:—"Please, Sir,

"A little rat, for want of stairs,  
Came down the rope to say his prayers."

It is needless to record the Dominic's mollification; and he, who afterwards became the almost (in our estimation) inspired Dr. WATTS, saved his skin whole at that time.

Now, to come to the point by way of persuasion; having roused your curiosity and your blood this hot day of midsummer, having no hope of doing it in any other way, we proceed to tell you, that this same renowned man must have been a kind of medical doctor as well as a theological, and an observant one, too, for he found out, what we have since done, and what we have repeated in our pages often, in consequence of its importance. We will give you his idea in our own words, for we think we have a knack of saying just exactly what we mean, and in such a way that it cannot mean anything else, and in such a way, too, that it does not give one the headache to study out its meaning. A great many "*inferences*" may be drawn from this subject.

*First*: an observer of mice in his youth, may become an observer of men in maturity. *Second*: The observation of little things makes the great man.

We want to have the influence of this great name in enforcing our views. We are well aware that there are multitudes of people who wouldn't care a fig what Dr. HALL says, but would be strongly influenced by any saying of Dr. WATTS, whether it pertained to theology or physic.

After all, we do not believe in the theory of the renowned Doctor. He observed a fact, which we receive as a fact, but the appendages thereto we do not allow. For example: he believed that the "*Adversary*," as FRIENDS call the Evil One, made use of high living to worry the Christian, and the more certainly to destroy the sinner. But for fear we may "put a point" on his discourse, which might not be allowed by others, we will give his language. "The Adversary is very busy at his mischievous work, especially when the powers of nature labor under any



disease, and such as affects the head and the nerves; ever ready to fish in troubled waters, when the humors of the body are out of order."

Now, as dyspepsia makes "the powers of nature labor," and "affects the head and nerves," putting "the humors of the body out of order," and as high living, unphilosophical living, eating too much and exercising too little, originate these very things, it is a fair conclusion, without retracing each link of the chain, that religious enjoyment is diminished by sickness, and consequently health must promote it; and if health promotes religious enjoyment, while disease lessens it, the great fact forces itself on every reflecting mind, with a moral power which is irresistible—"HEALTH IS A DUTY."

Taking Dr. WATTS' theory that Satan uses ill-health as an instrument to "give greater disturbances to the mind, stimulating and urging to the unruly passions," then we do wrong to place that instrument in his hands, and we do right in studying how to keep that destructive weapon out of his hands; in other words, laying figures of speech aside, *we ought to study how to keep well, if we are so already; how to regain health, if we have lost it; as a means of enjoying that religion to the full whose end and aim is an immortality of bliss.*

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### EARLY RISING.

A FRIEND has sent us *The Weekly Comet*, of Baton Rouge, Louisiana, whose editor gives us a column of epithets for "coming out in our book against early rising," and in the high excitement of the subject exclaims—"Holy Moses and the lamb, is there no truth?" This is one of the many cases where a man sits down to criticise what he never read. So far from opposing early rising, we have recommended it in all our writings; always and everywhere, by published theory and private practice, advocating the doctrine that "*it was one of the safest, wisest, healthiest, and most profitable practices, to go to bed early, get up early, eat breakfast and go to work.*" If any one can fabricate a more sensible platform than that we would like to make his acquaintance.

Either we or some of our readers are decidedly obfuscated.

*The Water-Cure Journal*, in reply to a correspondent inquiring if "Dr. HALL'S theory against early rising was a true one," answers—"Fudge"; which is so conclusive an answer that we have nothing more to add.

Another editor, who also imbibed the idea that we asserted that early rising was unhealthful, exclaims in the exuberance of his intolerance—"Do not the birds get up by daylight, and are they not the most healthy people in the world?" Why yes, certainly. How could you imagine that we thought them unhealthy? The argument is unanswerable. How few of us read and think! How many skim!

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### CLIMATE FOR CONSUMPTIVES.

SOME fifteen years ago, we published an article on the subject of localities of consumption. The general idea for which we contended was this, that warm climates hastened consumption; that an inseparable attendant of consumption, under all circumstances, was debility. The healthiest of us feel the debilitating effects of summer heats. And how an invalid is to be strengthened, by what debilitates a healthy man, we cannot understand. Consumptive people do not need the warm, damp, vapor-laden atmosphere of Cuba and Florida, but the cool, dry, still air of high latitudes. A man in consumption will more certainly get well in Greenland than in the West Indies. Dr. KANE was an invalid in the waters of the Gulf of Mexico, in summer. Many considered him doomed for consumption. In six months he was in Greenland, and after remaining there several years, exposed to all the rigors of the Arctic seas, he has returned, in better health than he has known for several years.

From the details furnished from many sources, a member of the Massachusetts Medical Society has prepared a paper, conclusive of the fact, that all low and damp places originate and aggravate consumptive diseases, and that restoration and exemption must be found in cool and dry latitudes. And for similar reasons, sea voyages, and sea coast and lake shore and prairie localities have a pernicious effect upon all persons whose lungs are diseased. This subject is fully discussed under the head of Climate and Sea Voyages, in our book on "Bronchitis and Kindred Diseases."

DYING WORDS OF CELEBRATED MEN.

*From "Bronchitis and Kindred Diseases."*

- "Head of the army."—*Napoleon.*
- "L'Isle D'Elbe, Napoleon."—*Josephine.*
- "I must sleep now."—*Byron.*
- "It matters little how the head lieth."—*Sir W. Raleigh.*
- "Kiss me, Hardy."—*Lord Nelson.*
- "Don't give up the ship."—*Lawrence.*
- "I'm shot if I don't believe I'm dying."—*Chancellor Thurlow.*
- "Is this your fidelity?"—*Nero.*
- "Clasp my hand, my dear friend, I die."—*Alfieri.*
- "Give Dayroles a chair."—*Lord Chesterfield.*
- "God preserve the Emperor."—*Hayden.*
- "The artery ceases to beat."—*Haller.*
- "Let the light enter."—*Goethe.*
- "All my possessions for a moment of time."—*Queen Elizabeth.*
- "What! is there no bribing death."—*Cardinal Beaufort.*
- "I have loved God, my father, and liberty."—*Mad. De Stael.*
- "Be serious."—*Grotius.*
- "Into thy hands, O Lord."—*Tasso.*
- "It is small, very small indeed, (clasping her neck).—*Anne Boleyn.*
- "I pray you, see me safe up, and for my coming down, let me shift for myself," (ascending the scaffold).—*Sir Thos. More.*
- "Don't let that awkward squad fire over my grave."—*Robert Burns.*
- "I feel as if I were to be myself again."—*Sir Walter Scott.*
- "I resign my soul to God, and my daughter to my country."—*Jefferson.*
- "Am I so far gone?"—*Niebuhr.*
- "There is not a drop of blood on my hands."—*Frederick V., of Denmark.*
- "Let me hear once more those notes which have so long been my solacement and delight."—*Mozart.*
- "A dying man can do nothing easy."—*Franklin.*
- "Let not poor Nelly starve."—*Charles II.*
- "Let me die to the sounds of delicious music."—*Mirabeau.*
- "The Lord reigns, let the earth rejoice."—*Rev. Dr. E. Corneli-  
us.*



"Remorse."—*John Randolph of Roanoke.*

"Doctor, I think I am getting weaker, feel my pulse."—*John Newland Maffit.*

"Adieu, my beloved Cuba; adieu my brethren," (the instant before his execution).—*General Lopez.*

"Sister, I am weary, let us go home."—*Neander.*

"But even the log on the Delaware, has its care-taker."—*Dr. Joseph Parish.*

"How violent is this disorder, how very extraordinary it is!"—*Stephen Girard.*

"I forgive the authors of my death, and I pray that my blood may not fall upon France," (the moment before he was guillotined).—*Louis XVI.*

"I'm most gone."—*Rev. Andrew Todd.*

"It is well."—*Washington.*

"Independence for ever."—*Adams.*

"It is the last of earth."—*J. Q. Adams.*

"I wish you to understand the true principles of the government. I wish them carried out. I ask nothing more."—*Harrison.*

"I have endeavored to do my duty."—*Gen. Taylor.*

"Doctor, I am dying very hard, it seems as though I shall never get through with it."—*Vice President King.*

"I could wish this tragic scene were over."—*Quinn, the Actor.*

"God bless you all. A general good night."—*Dr. Chalmers.*

"I still live."—*Daniel Webster.*

"My son, don't leave me. I'm going soon."—*Henry Clay.*

## HINTS TO PEW OWNERS.

IN entering city Churches, persons are often seen standing, waiting for the sexton to show them a seat; if they have to wait long, the temper of many becomes ruffled and they either leave the house or take their seats in a state of mind unsuited to the solemnities of religious service. We propose our own practice, as a means of lessening the evil. We know before leaving home how many seats will be occupied by the members of our family, and in case of a known vacancy, we conduct any stranger at the vestibule to our own pew. The very act saves time to the sexton, relieves him of the necessity of asking your permission to receive a stranger, prevents your having to get

up, march out into the aisle, bow the stranger in and you following, thus discomposing your own reflections, and attracting the attention of the congregation; and above all, it excites a feeling of kindness towards you, in the stranger's bosom, as creditable and profitable to himself, as the courtesy which originated it, was to you.

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## THE NATURE OF COUGH,

Is an instinctive spasmodic effort of the lungs to expel the air which they contain, through their "pipes," or their bronchial branches, for the purpose of carrying before it, and out through the mouth, any thing which is in the lungs or air passages, and which ought not to be there. It is a law of the animal economy to relieve itself; not the least of all the wonderful adaptations which infinite wisdom and benevolence has ordained for our preservation. The eye begins to water and wash out with tears the particle of dust or sand which offends it. The stomach revolts instantaneously at the presence of poison, and rejects it. The tongue repels anything placed upon it, that is not adapted to the well being of the system. And if the lungs were less vigilant, accumulations would take place from time to time, and they would eventually fill with solid substances, air could not enter, and we would die. Cough is excited by putting a straw or feather or other offending substance in the ear; thus if a person is asleep, and an insect were crawling in, the cough would arouse him.

Cough is the common attendant of consumptive disease. Although it does not imply that because a man has a cough he must necessarily have consumption, yet no one can have consumption without a cough, sooner or later, with extremely rare exceptions.

This cough is an effort of nature to remove from the lungs that which ought not to be there, that which is causing mischief, just as vomiting is an effort of nature to remove from the stomach that which, if permitted to remain longer, would cause increasing mischief. Therefore to take medicine to repress cough is to counteract nature, and if persevered in, will always hasten death. Hence opium, paregoric, laudanum, morphine,

or any other anodyne known to men, when taken day after day, will inevitably and under all circumstances make death the more certain in all forms of consumptive disease, unless there is a physician in attendance to counteract their mischievous effects. And as every intelligent druggist knows that of all the patent or secret medicines sold for coughs, colds and consumption, there is not a single one that does not contain an opiate or anodyne in some shape or form, so they all fight against nature, derange her machinery, lock up the glands of the system, disorder the secretories, and therefore must prepare the way for a more certain decline and death. It is therefore suicidal to use them.

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### PHYSICAL EDUCATION OF CHILDREN.

BY REV. W. A. SCOTT, D. D., OF SAN FRANCISCO.

To this day, the tent is the only dwelling of many of the pastoral tribes of the East. Nothing more is necessary. It is considered more healthful to dwell in tents than in houses. Many families that can afford to do so, are in the habit of forsaking their houses and of dwelling in tents in the fields during the summer months. This is especially true of the inhabitants of their large cities. On account of the narrowness of the streets, and of the filth and accumulated rubbish, and perhaps from other causes also, Jerusalem is now considered so sickly, that most Europeans residing there and the more wealthy Turkish families, are in the habit of passing the summer or early autumn in tents on the surrounding hills.

The late Pasha of Egypt had a palace built in the desert, as one goes from Cairo to Suez, where his stores and harem were lodged, and around which he and his court encamped once a year for several months. A late King of Persia, also was in the habit of leaving his capital every year with his nobles, and more than half of its inhabitants, to encamp in the open air on the plain of Sultanieh. The *exodus* of our cities in the summer time is borrowed, therefore, from the East. And a great pity it is that the model is not more faithfully followed. If, instead of congregating at fashionable watering-places, and crowding badly-ventilated saloons, and sleeping in cells, and keeping late hours, and eating and dressing as if under orders to commit



suicide in the most approved manner, the inhabitants of our cities were found upon the mountains and the plains, and compelled to live on plain fare, and sleep in the open air, they would be great gainers in health and beauty, and length of life.

As a people the Americans are the most careless, headstrong, and indifferent people about life and health upon earth. They have few manly sports for their boys at school. The exercises of the youth of the English nobility, at Eton, at playing ball and swimming, and the like, which are as much a part of their daily routine as their recitations, are considered amongst us as too *boyish*, even for boys. Our daughters, too, grow up without being able to walk, and many of them without knowing how to ride a horse. Their getting about in the city has to be by *transportation* on wheels. Our children sit and eat and sleep and study too generally in apartments that seem to have been constructed studiously to prevent the admission of pure air. Our assembly-rooms, school-houses and churches are generally built without any reference to a free circulation of fresh air. It is my solemn conviction, from long observation, that many children are made dwarfs, or live pale, emaciated, nervous, consumptive specimens of humanity, and then die before their time, from the want of pure air, more than from any other cause.

Why is it that dyspepsia is an American disease? Why is an American, and especially an American student or clergyman, known at sight in Europe by his pale lean face, and drooping emaciated form? The main reason is, in his youth and in acquiring an education, he has not taken exercise in the open air, and too often his food has been too poor. Why are not the Arabs and the Indians, and the dwellers in tents, the victims of paralysis, gout, rheumatism, dyspepsia, and consumption? The main reason is they live in the open air, and their limbs are strengthened by exercise.

Let our children then starve for bread rather than for air. Let us see to it that their apartments at home and in the school-room are well ventilated, and that they are not too long confined on hard benches in crowded rooms. Let them learn to play as well as to study. Let us educate their bodies as well as their minds. I am always sad when I hear it said that such a boy or girl is a remarkably good child. For by this is generally meant

that they are very clever at a book, and that they do not romp and play, and occasionally get a dirty nose or present a torn garment. I am sad, because as a general thing, these *good children* are precocious, and either die before maturity, or drag out a life of feebleness. It is the noise-making child—the stirring child, that develops his physical parts with his mind, that is able at last to make a noise in the world to some purpose. It is very certain we need to pay more attention to physical education. The result is inevitable. If we do not we must degenerate. Our children must have plenty of pure air and of cheerful exercise.

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### HOW TO KEEP COOL.

ON going once into the Medical Museum in Edinburgh, on a summer's day, we felt chilly, and on looking at the Thermometer we found it at sixty-eight, while out of doors it was oppressively warm. Sixty-eight degrees in summer there, is quite cool enough for a sitting apartment; but if you go into a room of that temperature in mid-winter, a feeling of suffocation, of oppressiveness, comes over you. The noon of a day whose morning is sixty-eight will give over ninety in the sun. If on getting up in the morning, every window and door of "*a floor*" are thrown open and thus remain until about sun up, and are then closed, shutters and all, it will be nearly night before the thermometer is materially raised, and persons coming into our office, often exclaim, "how delightfully cool your office is, how do you manage it." If we close our doors in mid-winter to keep the warmth in, may we not do the same thing in summer to keep it out?

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### INHALATION FOR CONSUMPTION.

IN our July number we denied the claim of *Inhalation* to the increased health of the country; especially did we oppose the idea that the diminished mortality from consumption was owing to the curative effects of medicated inhalation, because in other cities, where inhalation had not been introduced, the mortality had decreased.

The diminished mortality, from all diseases, of 1855, in comparison with 1854, although the population had increased, was for

New York, eighteen per cent.

Philadelphia, twelve per cent.

Boston, nine per cent.

Baltimore, three per cent.

By this showing, it appears that New York mortality was one third less than that of Philadelphia, being as eighteen to twelve. Does that difference in favor of New York arise from the fact that during 1855 medicated inhalation flourished like a green bay tree, while for the same year it was unknown in Philadelphia? It is rather difficult to prove a negative. It is known to intelligent men, that fewer foreigners came to New York in 1855 than came in 1854 by scores of thousands, and that it is from the death of these emigrants New York appears by statistical tables to be more unhealthy than it really is. Very many of these foreigners reach this city in a diseased and dying condition.

From this same cause—the diminution of foreign emigration—the diminution of the number of deaths from consumption is properly attributed. For, in round numbers, of the three thousand persons who died of consumption in New York city during 1854, nineteen hundred, nearly two thirds, were foreigners; and when we remember that perhaps two thirds of the inhabitants of New York are natives of the United States, the relative proportion of foreigners who die of consumption above the natives, is very great—at least seventy per cent.

To expose the fallacious claims of Inhalation further, it is sufficient to state, that the increase of mortality for 1854 above 1855, was owing to the fact that thousands died of cholera in 1854, which, as we all know, renders consumptive diseases more speedily fatal.

All that can be properly said in reference to the diminished mortality of New York in 1855, and the practice of medicated Inhalation, is, that it was merely a coincidence. Such changes occur in the history of all large cities; for example, in round numbers,

#### THE INTERMENTS IN PHILADELPHIA,

during the first half of eight successive years, is as follows:



1849 . . . .	3800	1853 . . . .	4700
1850 . . . .	3800	1854 . . . .	5100
1851 . . . .	4000	1855 . . . .	5000
1852 . . . .	5200	1856 . . . .	5400

From this table it will be seen that the first half of 1853 gave 500 less deaths than 1852, and that the first six months of the present year gives a mortality of 400 over the same time in last year, although medicated inhalation has been introduced into Philadelphia since February last, by agents from head quarters in New York, to say nothing of the multitude of outsiders, who practice it independently. Now it would be as great a violation of honorable truth to say that the increased mortality of Philadelphia for the first half of 1856 was in consequence of medicated inhalation, as to say that the diminished mortality of New York for 1855, as compared with 1854, was the result of medicated inhalation. An honorable controversialist scorns the use of a doubtful argument, and would no more employ a mere coincidence for proof, than a brave man would strike a fallen foe.

There is no class of men in the world who would hail with more delight, any available remedy for consumption, or for any other disease, than educated physicians; it is as much against their nature not to do so, as it would be for a printer to oppose the employment of one of HOE's presses. It is as much to the interest of the physician to lay hold of every new remedy for disease, provided it be an efficient one, as it is for an intelligent mechanic or farmer to take advantage of any of the labor-saving appliances which the industry of ingenious men is daily bringing to light; and with the same unmeasured contempt do they regard all men who endeavor to palm upon them, as an improvement, what is in reality not so—to palm upon them as a novelty what has been known for a century.

If there be any curative power in medicated inhalation, it will become known, and if it can cure consumption it will survive all opposition, as it ought to. But if it is available, why has one of the two principal inhalers of New York, who breathed alcohol, swallowed alcohol, and soaked in alcohol, for the cure of consumption, left the city permanently? If it is a cure, there is enough practice within ten miles of the city hall to make a dozen men as rich as they could desire. Or if a feel-

ing of benevolence causes them to travel about for practice, we consider it an error of judgment, for New York is more easily accessible, and by a larger number of people, than any other spot in the country.

If medicated inhalation does cure consumption, where is the man of notoriety and education who has been cured by it, or who is willing to recommend it under his own signature?

If medicated inhalation is an efficient remedy for diseases of the lungs, how is it that there is not a medical name, of any eminence, who has adopted the practice, *in any school*?

If, then, the intelligent men of the country cannot see practically or theoretically the advantages of this treatment, over others, the only rational conclusion to be arrived at is simply this—that it possesses no advantages above other forms of treatment, worthy of any special claim.

#### CONSUMPTIVE EDITORS.

As a specimen of the means adopted to advance the claims of medicated inhalation, we append part of an editorial; whether the real author was the Inhalationist himself, and whether it was inserted for a consideration, and whether it was not intended to be copied into other papers for pay, are side questions.

"The fact is now too well established for dispute, that inhalation of medicated vapor, is the most natural, powerful and successful mode for consumption as yet reached—causing the absorption of tubercles, the cicatrization of cavities, and arresting the progress of disorganization of the lungs, when no other agency affords the least hope.

"We found a numerous representation of printers from all quarters of the country, owing to their peculiar liability to consumption.

"Of those who presented some remarkable cures, were different parties connected with the press of New York, as leading editors and proprietors. Through this we presumed, had they become identified with the advocacy of inhalation, in a manner which indicated an interest which nothing else could probably induce. Messrs. CLAYTON, of the Commercial Advertiser, JONES, proprietor of the Daily Times, BENNETT, of the Herald, and other similar persons in the press here, having been benefited by this new practice, gave it the impulse which it has had through that channel."

From seeing the above article, the general impression made on the mind of an ordinary reader is, that the persons there named were cured of consumption by means of medicated inhalation. But on a second reading, no such thing is pretended to. All that is really claimed is, that these persons were "BENEFITED" by the new practice.

That such a prominent paper as the New York Express should spare a quarter of a column in praise of the virtues of medicated inhalation, because it had merely '*benefited*' the persons there named, is most extraordinary. If every medicine or every doctor having claims to have "benefited" a patient, were praised at this rate, newspapers would have nothing else to do. But the point of the article, to which we wish to direct the reader's attention is, its criminality, if producing a false impression is criminal. It was adroitly written, and no doubt with much study, for the whole sentence, without saying so, leaves the impression on the mind of a casual reader, that among the "*remarkable cures*" effected by medicated inhalation, were the men whose names are given. But when the article is analyzed, the names of those who were "*benefited*" are very particularly mentioned, while the names of those who presented cases of "*remarkable cures*," and which really it was most important to know, are not given at all!

It is a shame, that men will lend themselves to such petty deceptions for a few dollars; and yet, so it is, and so it ever will be, until intellect and morals; until intelligence and truth; until cultivation and honesty, shall become one and inseparable.

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### THE FIRST SIGN OF CONSUMPTION.

It is not as extensively known as it ought to be, that, in the large majority of cases, consumption begins with a *slight cough in the morning on getting up*. After a while it is perceived at night on going to bed; next, there is an occasional "coughing spell" some time during the night; by this time there is a difficulty of breathing on any slightly unusual exercise, or in ascending a hill; and the patient expresses himself, with some surprise, "Why, it never used to tire me so!" Next, there is occasional coughing after a full meal, and sometimes "casting



up." Even before this, persons begin to feel weak, while there is an almost imperceptible thinning in flesh, and a gradual diminution in weight—harassing cough, loose bowels, difficult breathing, swollen extremities, daily fever, and a miserable death! Miserable, because it is tedious, painful, and inevitable. How much it is to be wished that the symptoms of this hateful disease were more generally studied and understood, that it might be detected in its first insidious approaches, and application be made at once for its arrest and total eradication; for certain it is that, in very many instances, it could be accomplished.

It must be remembered, that cough is not an invariable attendant of consumption of the lungs, inasmuch as persons have died, and on examination, a large portion of the lungs were found to have decayed away, and yet these same persons were never noticed to have had a cough, or observed it themselves, until within a few days of death. But such instances are rare, and a habitual cough on getting up, and on going to bed, may be safely set down as indicating consumption begun. Cough as just stated, is originally a curative process, the means which nature uses to rid the body of that which offends, of that which is foreign to the system, and ought to be out of it; hence the folly of using medicines to keep down the cough, as all cough remedies sold in the shops merely do, without taking means at the same time for removing that state of things which makes cough necessary.

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### SUMMER COMPLAINT.

How many a sweet child is torn from the arms of its parents, in a great city like this, every day during summer, the "Weekly Reports" fully testify. And what hopes are blasted thereby; what wounds are made, never to be wholly healed on earth; what houses are desolated; what hearts broken; never can be known. But we know, that a large part of all this is avoidable. To those who cannot leave the city, we recommend to keep their children in the second or third stories of their dwellings, until after breakfast, and to confine them to the same from sundown until the next morning, for the general reason,

that the most unwholesome atmosphere, mornings and evenings, is at the surface of the earth. The higher we sleep, the healthier.

To those who can go away, we most earnestly say, do not wait an hour, but take your little ones to the sea shore, somewhere. Even if you do not expect them to live a day, not an hour, go along! The change of an hour's distance from New York, in the direction of the sea, is often miraculous.

FAR ROCKAWAY, we greatly prefer to all others in the vicinity of New York, for the following reasons: 1st, It is accessible by four trains every day; only twenty-one miles distant, twelve in the cars, and nine by staging over a plank road, the whole distance being performed in three hours, for seventy-five cents. 2d. Musquito bars are not needed, according to our experience, nor have we seen sand-flies or gnats there. 3d. A very great consideration is, it is out of the way of the rabble. The proprietors of the place having judiciously interdicted the landing of steamboats there, and being reached by stages only, no great numbers can come at any one time. There is not a spot within any reasonable distance of New York, so wholly free from rollicking and rowdy people. And being as it is, on the very shore of the veritable Atlantic, with its beautiful, hard, white beach, where one can promenade or sit and gaze for hours in quiet, we consider it altogether delightful. The accommodations are various, from five to fifteen dollars a week. To those who can afford it, we recommend "*The Pavilion*," which is well kept, and accommodates six hundred persons comfortably. There is preaching in its hall every Sunday. There is a quiet respectability about the whole establishment, which at once commends it to the eye of an observant traveller. An excellent physician visits the hotel regularly every day; and fresh, pure rich milk is abundantly provided twice a day, for the special benefit of sick children.

These remarks are made without fee or reward, past or prospective. We do not even know the names of the proprietors; and we have only written this article in the wish that it may save to other families, as it saved to ours last year, a darling child, whose loss to us would have thrown a cloud over our future existence which no sunshine could have ever dispersed, which no after gladness could ever have driven away.

## CLEANLINESS

Of person—the strictest cleanliness—should be among the earliest and most imperative of our teachings to our children; not external cleanliness, but that which is most promotive of health—cleanliness of the skin and the garments which are nearest to it. With what contempt would we look on the best dressed and handsomest person on the street, if we could know that the feet had not been washed for a week, nor the inner garments for a month; and yet it is undeniable that many persons are satisfied that the outer garment should be unexceptionably clean; if that be whole and without a rent, it matters not how soiled and tattered those out of sight are. No such mind can be pure; it implies a deceptiousness of heart which it is impossible to admire. Let mothers especially charge it upon their daughters from earliest life, that it is actually as discreditable to have a hole in the stocking as in the silk dress; that a splotch or stain, or grease spot on an inner garment, is not less unpardonable than if found on a shawl or cloak, or bonnet. Let every mother feel that cleanliness, temperance and thrift, are the antipodes of filth, bestiality and improvidence, and that spotless cleanliness of person, and purity of mind, are absolutely inseparable.

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## A GOOD WIFE.

IN the eighty-fourth year of his age, Dr. CALVIN CHAPIN wrote of his wife: "My domestic enjoyments have been, perhaps, as near perfection as the human condition permits. *She made my home the pleasantest spot to me on earth.* And now that she is gone, my worldly loss is perfect."

How many a poor fellow would be saved from suicide, from the penitentiary and the gallows every year, had he been blessed with such a wife.

"She made home the pleasantest spot to me on earth." What a grand tribute to that woman's love, and piety, and common sense. Rather different was the testimony of an old man some three years ago, just before he was hung in the Tombs' yard of this city. "I didn't intend to kill my wife, but she was a very aggravating woman." Let each wife inquire, "Which am I?"



## SUMMER TRAVELLING.

It is an almost universal practice for persons who travel, especially when children are along, to take a variety of cakes and sweetmeats. We earnestly warn our readers against the practice—it is in every way pernicious. Sweetmeats tempt the appetite, induce thirst, which when gratified produces a sensation of fulness and discomfort and crossness. It takes away the appetite of grown persons, clogs the stomach, and deranges the whole system.

There is nothing better for children and grown persons, than some crackers or cold bread, with some slices of ham. If really hungry, these will sustain nature, without being liable to the objections of sweetmeats. But for grown persons it is far best not to eat anything at all while travelling, except at regular meals. But if you are not sure of at least a full half hour, for actual sitting at the table, do not go to it. Take a sandwich, and travel on.

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## REWARD OF PHYSICAL LABOR.

At the funeral of a clergyman who died with his harness on, at the age of eighty-eight years, it was said of him: "He was favored with a robust and healthy constitution. On his father's farm he acquired the habit and love of agricultural labor, which he retained through life, and which contributed so eminently to the health and vigor, which, with scarcely any interruption, he enjoyed all his days."

We believe that the Church commits an error in putting young men into the ministry so early. If the Divine Author of our religion worked at the trade of a carpenter until he began to be about thirty years of age, we see no sufficient reason why men less divine, and so immeasurably less gifted, should hurry into it at an earlier period, with all their inexperience of men and things; that very inexperience which has led many a talented young clergyman into the commission of mistakes, which have colored a subsequent lifetime; mistakes, which have made life a failure.

We are not sure that a five years' course of working with one's hands for daily bread would not, in the long run, be pro-

ductive of incalculable benefits to the Church and to the world.

*First.* It would raise up a ministry of robust health, capable of performing in one year more real hard work in the field of the world, than would a score of theological fledgelings of the present day.

*Second.* It would give a ministry who, knowing something of human nature, could sympathize with its sorrows, could compassionate its weaknesses, and could, having been tempted as we are, be touched with a feeling of our infirmities, could weep with those who weep, and rejoice with those who rejoiced.

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### STIMULANTS,

WHETHER of wine, or ale, or opium, or alcohol, are the greatest enemies of our kind. It is a wide mistake that the lower classes mainly fall into habits of intoxication; the very brightest minds of the past age and of our own time have been prematurely wiped out by the stealthy fiend *Alcohol*. Of the stars of a preceding century, which have gone out in the night of drink, to shine no more, we might name Addison, and Steele, and Moreland, and Sheridan, and Charles Lamb, and Theodore Hook, with myriads of others. And of our own time, what a long array, which delicacy to the living forbids us to marshal by name, of all professions and of every calling! And in addition, not a few of the daughters of our land fall, unsuspected, into the arms of the remorseless destroyer.

We are not opposed to the moderate, the rational use of tea or coffee, for these and other beverages may be advantageously employed. Against the immoderate use of so called "stimulants," whether in the milder forms of beers, wines and cordials, or of those more decidedly alcoholic, there are two infallible safeguards—one for a sage, one for a simpleton. For the latter, for the overwhelming majority, there is only one ground of safety, and it may be thus plainly stated:—

If you never touch a drop of any preparation containing alcohol, you will most assuredly never die in the gutter; if you ever do touch a drop, you may.

There is no middle ground which any man or woman can safely tread, only that of total and most uncompromising abstinence.

To the very few who are wisely firm, who have that strength of character which is the parent of the most perfect self control, we may give a safe advice. Use a specified amount at specified times, and never, under any circumstances, without medical advice, or under great urgency, increase that amount by a single drop in quantity or in frequency. And after all, to be perfectly safe—

“TOUCH NOT—TASTE NOT—HANDLE NOT.”

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### MONEY AND MIND.

OF five hundred and fifty-one lunatics in Great Britain, there are five hundred and five whose aggregate annual income is near twelve hundred thousand dollars, or about twenty-three hundred dollars each.

In connection with this fact we may state, that of a given number of lunatics in Massachusetts, three-fourths were of parents, one or both of whom drank liquor largely. Extremes meet. The rich, who revel in luxury and ease, and the poor, who riot in rum, furnish the children for the mad-house; thus giving us the strongest reason to infer, that if our race is perpetuated in physical vigor and mental power, it must be done, in the parents, by the practice of temperance and industry: temperance in the indulgence of all the appetites of our nature, and industry in the prosecution of our callings, whatever those callings may be—giving the preference always to out-door activities. No man was made to be a loafer; no man was made to be a beast. And he who violates nature in either case, is working out for himself or his children, if not for both, a certain and miserable end.

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### FOREIGN IMMIGRATION.

During the year 1854 four hundred and twenty thousand foreigners came to the United States; during last year, 1855, only two hundred thousand—of whom, perhaps, two-thirds landed in New York.

It is this foreign element which makes our city appear so unhealthy as it does. Thousands are landed every year at Castle Garden in a dying condition.



# HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. III.] SEPTEMBER, 1856. [NO. IX.

## CONSUMPTION

Is a gradual destruction of the lungs, a slow wasting away of the "lights," as they are called, by many, when applied to animals.

There are various kinds of consumption, Consumption of the Throat, Consumption of the Bowels, but when the word "Consumption" is employed, by the great mass of people, it means Consumption of the Lungs, and there arises in the mind the idea of cough, of pale face, of wasted flesh, of stooping frame, of slow and careful walk, of large round eyes, the white predominating, a waxen countenance, as serious as the grave, with a general look of anxiety and distress, which wakes up warmest sympathies in hearts that seldom feel at all.

The reason of this universal application of the word "Consumption" to the lungs is, that so many are destroyed by it in civilized society. It is estimated that one adult out of every six, dies of this disease. Such being the case, scarcely a man who reads these pages, but will, sooner or later, even if he escape himself, have his eye moistened or his heart stricken by the work of this great destroyer. These things being so, every man owes it to himself, to his family, and to his kindred, to obtain a knowledge of this disease, as to its nature, its causes, its prevention, and its alleviation or cure. Information of this kind can be communicated without the necessity of long disquisitions, of tedious investigations and distressing niceties of discrimination. The ailment is so common, it is of such every day occurrence, that most readers are familiar with it, can pronounce upon its existence in the person of another with considerable correctness, in its decided stages; yet such is the de-

ceptive character of the malady, that it is almost a symptom of it, that the man himself cannot be made to believe in its presence, in his own person, until within the last weeks of his existence, and in very many instances, not until the last, the very last hour of conscious life. On being called to a gentleman on one occasion for the first time, it was apparent that he would soon die. When informed of his true condition, he replied, "Doctor! you do not understand my case; if I only had a carriage to ride about the city, I would be a new man in a few days." He died that night. Another was a young gentleman of high promise. I had been attending him for some time and steadily acquainted him with the progress of his disease. But he constantly talked of his plans and purposes, with that patronizing consciousness of the groundlessness of my fears, which it was difficult to withstand with equanimity. "Why," said he, "my mind is as clear as a bell." And so it continued to be, on all other subjects. Soon after, his factor came to render an account of bills of sale of his cotton crop. He examined it with great care, and in adding up the column, detected an error of a few dollars. He died the next day.

The great reason of this deception is, there is sometimes no pain at all, no suffering, no apparent violence, and the patient proposes to himself the question, "How can I be seriously ill, when I am conscious of no distress?" He feels that if he only had a little more strength, he would be well enough. Besides, there are moments during any day either soon after a sound sleep, or in the excitement of fever, when he feels as if he had that strength, and this increases the illusion. A young gentleman of family and fortune was travelling homeward with this disease upon him. On waking up early one morning, he said to me, "I feel as if I could travel a thousand miles." The same week, he slept the sleep which knows no waking.

There is something fearful in the thought of being a victim to such a delusion; of travelling along the very verge of the grave, believing ourselves to be treading on solid ground, all unconscious of the actual fact, that every moment it is crumbling from beneath us.

There is a moral reason for this strange delusion. We are all loth to admit unpleasant truths. A man in business is the very last one to perceive that he is a broken merchant. His

neighbors have known it long ago, but he himself does not become fully conscious of the fact, until the sheriff turns the key on his door.

One of the consequences of this delusion is, that it prevents the person who is the subject of it, from taking those active measures which would avail to defer the malady indefinitely, if not to accomplish a permanent cure. Forewarned is to be forearmed. A stitch in time here, saves a million.

As the reader, however strong and robust now, however high in health and buoyant in hope of years, long and successful, may at any time become the subject of a malady so deceptive, he will, if he is wise, be at pains to obtain such a knowledge of it, as to prevent him becoming a victim to its delusions.

There is another thought in the minds of men, in reference to this affection, which is not less illusory than the one already named. Persons often express themselves thus, "I wish I could die of consumption, it is so painless a disease, and gives one full time and fair warning to prepare for death." The time it does give, as about two years is the average of its duration. As to the warning, it is certainly given in tones loud enough to be heard by thousands afar off, but not loud enough for the ears of the man himself--given in arguments so convincing and so palpable, that the humblest intellect can perceive them, but not clear enough to make the invalid himself appreciate their power.

As to the painless nature of consumption, the delusion is as complete as it is general. In some very few cases, there is comparatively little pain, one in a million perhaps. In all, there are times of comparative exemption from severe suffering. But the very countenance of a consumptive shows an abiding distress, so continued, so ever present, that it has fixed its unmistakable imprint on the whole man. "Death by the drop" as it is called, where a single drop of water falls upon the head at one spot, is said to be rather pleasant at first, but continued hour after hour, day and night, soon produces delirium, and if continued, the man becomes a raving maniac for life. But there is nothing in consumption which is even transiently agreeable, not one symptom, but many. The whole man is diseased, every drop of his blood is on fire. The ceaseless fever burns out his life. And when all his fat and flesh are consumed and



there is no more oil to feed the flame, no more carbon to keep up the dying fires, nothing left but skin and bone and tendon and ligament and strings, then he begins to freeze. The fingers first, and feet, all his efforts cannot keep them warm. Week after week the cold chill of death creeps higher and higher, nearer and nearer in the slow progress of months, until the heart itself becomes an icicle, and the man is no more.

So far from death by consumption being an easy one, there are few maladies which involve a more fearful amount of suffering in the aggregate. The shivering chill of the forenoon, the burning fever in the after part of the day, then the drenching night sweat, clammy and cold as death, and thus for days and nights, for weeks and months, if there is any "*ease*" here, we cannot bring our mind to perceive its reality.

#### THE COUGH.

The very sound of it, in an advanced stage of the disease, is unspeakably distressing. At night fall, the poor, wasted, wearied body longs for repose, the eye looks longingly to the bed, while the effort for undressing seems herculean and the time requisite for it, an age. The fleshless skeleton totters to its pillow, and on the instant, the very instant, the cough begins, at first hard and dry; nothing comes up. Cough, cough, cough! racking, jarring, straining. He feels "If I could only get it up, how sweetly could I rest." And he coughs on. The slow minutes are hours, and the hours, ages, as he tosses on his bed, the wan face bathed in the perspiration of exhaustion, or flushed with the fever which is burning out his life. At last a mouthful does come, and he hopes for rest. A mouthful of lungs rotted away, falling upon the floor in thick yellow lumps, with spragging, ragged edges, giving the coveted repose, not for hours, nor even minutes always, but for one, a few brief seconds only, and then begins again the sad, sad labor, to be completed only until the grey of the morning comes, when more dead than alive, and from utter exhaustion, the patient falls into a troubled sleep, as unsatisfying as it is brief; and more weary than when he retired, he leaves the bed with the same confident hope of relief, as he had on retiring, and as certainly to be unrealized; and thus baffled from sunrise until evening, and from nightfall until the morning comes, he wears his life away.

Death by consumption easy! Look at it. The appetite is usually good, he looks forward to the eating hour with interest and satisfaction; he thinks over and over again how he would enjoy this and that article of food, and in the delirium of anticipation, he projects himself into the long years of the future, and revels in thoughts of how, when he gets well again, he will take care of his health and purchase him a little farm, and ambitionless of society, and position, and equipage and office, and wealth and a name, he will devote himself to the leisure cultivation of fruits and flowers, and feast day after day on pure milk and fresh eggs, and new butter, with vegetables from his own garden and honey from his own hive. Upon this elysian reverie the call to dinner breaks, and with watering mouth and eager expectancy, forgetful of every symptom, oblivious of every pain and suffering, he lays himself out for a hearty meal. He eats much and long, and enjoys it. Food never tasted half so good and he rests not until the feeling of perfect satisfaction comes over him. But the first material change of position, moves also the fluid mass of rotted lungs within him as certainly as the motion of a glass changes the position of the water in it; this change of matter to a fresh part of the lungs, the sensibilities of which have not been obtunded by the long pressure of this decayed substance on one spot, excites a tickling sensation, not in the lungs themselves, but in the hollow at the bottom of the neck in front, just as the eye sees, not at the eye ball, but on the retina, just as the stricken elbow gives the sensation at the distant finger ends, this tickling gives cough, a mere heck at first, but each successive heck causing another quicker and more decided, until a regular hard cough sets in, bringing on gagging, and soon the whole meal is cast up, for no rest comes until it is all brought away. And thus it is with every meal, for many of the last weeks of life, and in which we look around in vain for any "*ease*."

To listen to the merry laugh of others, but no such mirth to you, for it brings on a cough, which may last for the next half hour. You hear the song of gladness in others, but the first note you strike, brings on the inevitable cough. You hear some splendid speech, or contemplating some noble action, or gazing at some magnificent object of nature or of art, the thrill of admiration sweeps over you! and the hated cough comes on by the very emotions of the mind.

You look out upon the gay fields of a summer's morning, or upon the bustling crowd in the business street, or the more joyous promenaders of the avenue, or the sleigh bells tingle by on the bed of driven snow, and the ceaseless laugh, or the loud yell of youthful recklessness, all, all pass before you with sweet remembrances, the sweeter from the distant impression, that none of these may be ever yours again. In none of these can you participate now. There is no strength of limb to walk the summer fields; there is not breath enough to enable you to keep pace with the busy crowd, no heart to join with the gayer throng, while the very thought of sleighing over the cold snow, causes you to shrink back with a shiver, and the sympathetic cold chill drives you from the window to the fire place. If there is any "*ease*" in aught like this, it is imperceptible to me.

But when confinement to the bed gives loud note of death, and one by one your delusions have all passed away, and you sit propt up by pillows, your only apparent enemy being the phlegm, which you wish to get away, there is less prospect of ease than ever. Every breath you draw makes it boil up and rattle and flutter within you. You feel as if a little cough would bring it up. But the sensibilities of the parts are in the main taken away, for you are dying. You have not strength to cough, except at intervals, and then so faint, that it does not "*reach it*," or if it does, it barely brings it up to the throat, when it falls into the "*Swallow*," and goes down into the stomach, there to be mixed up with your food and drink, whole pints of it in a day sometimes! O let me run away to some distant planet, to escape so horrible an end.

At last there is not strength enough to bring it as far up as the gullet, and accumulating every hour, the remaining lungs become clogged up, the slightest amount of air gets in, and a dreadful oppression comes over you; you feel as if one good, long, full breath would be perfect happiness, and no giant could labor harder to get that breath than you. In that terrible effort, the effort for life, the eyes become glary, the mouth remains open, the bosom heaves laboriously, each partial breath a groan, large drops of clammy sweat stand upon the forehead, the speechless tongue, the pulseless wrist, the fading light, and all is over!



## CAUSES OF CONSUMPTION.

Such being a history of the progress and end of this ruthless disease, it may be instructive to inquire into its causes.

Suppose we close the books, lock up the libraries, consign all theories to the grave and rely upon that best of all informers, *observation*, and with the aid of common sense, endeavor to learn some facts for ourselves and deduce conclusions, which it is impossible to gainsay.

The first idea which strikes us, on mention of the word "Consumption," is that of a pale, emaciated form. We all know that paleness of the face arises from the absence of the natural amount of blood, the pure blood of health. Emaciation forces on the mind the conviction of a want of nourishment. We then arrive at that most important fact, underlying all others, that the essential nature of consumption is a marked deficiency of flesh and blood, paleness and emaciation being its universal attendants, conditions, or symptoms, without which it never can exist. It must then strike the thoughtful reader, that if paleness and emaciation are always present in consumption, debility must be as inseparable from it, as death is inseparable from the grave; and this other conclusion is equally obvious, that inasmuch as *Paleness*, *Emaciation* and *Debility* are always present in consumption, that whatever causes paleness, emaciation and debility, in continuance, is capable of causing consumption.

It must not be inferred here, that every man who is pale, emaciated and weak, has consumption. The fact is stated, and there left, "*Paleness, Emaciation and Debility are never absent in any case of common consumption of the lungs, and that whatever causes these, in permanence, is capable of causing consumption.*"

Now, instead of going on naturally, and stating the causes of consumption, we will first proceed to show what are *not* the causes of consumption, in order to make the contrast more instructive and impressive.

A man naturally shrinks from taking ground antagonistic to generally received opinions and it ought never to be done, except on mature investigation, on the clearest conviction and with the fullest impression, that it is for the public good, by advancing the truth. It is by the pure truth that the world is to be millenialized, and made a paradise; and the universal sen-

timent should be, *Let truth prevail, wherever it may lead.* We have nothing to do with the consequences of pure truth. He who is Truth itself, will take care of that.

"*Tight lacing*," as it is called, does not originate consumption; its tendencies are to prevent it, if not actually present, and to cure it, if it is.

All physicians know that consumption attacks the top of the lungs, under the collar bone, and that long before it reaches half way down, the man dies, not actually for want of enough sound lungs to live upon, for persons have lived to a good old age, who have had but one half of the whole lungs in healthful operation, but they die from the effect which the disease has had on the whole system.

*Tight Lacing* affects the lower portion of the lungs mainly, and causes the person to breathe less with the bottom of the lungs and more with the top. We have seen that the bottom of the lungs can take care of themselves. It is not one time in many thousands, of those who die of this disease, that the lower portions are materially affected, if at all.

The reason that the lower portion of the lungs is the last to become consumptive is, that it has more room for full action, the lower portion of the ribs and the stomach are distensible, and in drawing a full breath, we see how readily they swell out. And consumption never can exist where the lungs have free, full play to the influences of a pure atmosphere; and even when the atmosphere is foul, those portions which work most freely, are the last to become diseased; and conversely, the upper parts of the lungs, being encased by unyielding bony walls, have not the capabilities of distension which the lower portions have, and consequently are more liable to disease.

It is intuitive to us all, that those who are out of doors most, who run and race about most, who are most active in their pursuits, are less liable to consumption than those who follow still occupations, indoors. Reasoning from a general fact we would conclude then, that very many more women die of consumption than men. But it is simply not so. Now what is the reason? Women breathe more with the upper portion of the lungs than men do; any one's observation will confirm this assertion. Therefore, the province of woman being more naturally within doors, a beneficent Providence seems to have so created them,

that there should be an antagonism within them, and beyond their control, to the otherwise natural liabilities to the disease. We therefore arrive at the inevitable conclusion, that compression of the lower portion of the lungs, throwing as it does, a large part of the breathing and distension to the upper portion, does thereby render the upper portion less susceptible to disease. We mean moderate compression.

What then becomes of the impression that *tight lacing* originates consumption? It must simply go the way of multitudes of specious errors.

The reader will please bear in mind, that we do not advocate tight lacing. On the contrary, we are opposed to all kinds of compression, all impediments to the fullest and freest action of every member and portion of the human body, that there should not be a buckle or button, or string or pin or pad about us, more than is absolutely necessary to keep our clothing from falling off our bodies. We are only speaking of *Tight Lacing* in its bearing on consumptive disease. If the statements which we have made are startling to some, and inconclusive to others, let us appeal to facts. The advent of the *Cold Water Era* has been the means of introducing many wholesome truths. Its friends have been energetic, enthusiastic men, not over bright, it is true, but they have been sincere; whether they have done more good than evil, it is not now necessary to inquire. But one effect, which their efforts have aided very considerably in bringing about, is the comparative abolition of tight lacing, and for their labor they deserve much praise, showing as it does, that they are not so bigoted that they cannot *follow!* in the path of *educated* medicine, when they believe that path is truth.

It has taken ten years to bring about the abandonment of the corset. And now we have two simple questions to propose.

Do fewer women die of consumption to-day, when the corset is in comparative desuetude, than ten or twenty years ago when tight lacing was all the rage? All statistics show that there is no remarkable change.

The people of the town are more dressy than those of the country, more apt to go to extremes, and more universally follow leaders. Is the proportion of women who die in town of consumption, materially greater than in the country? Statistics say no. *Binguet* says of ninety-one women dying of con-



sumption, forty-seven were brought up in town and forty-one in the country, showing a difference of only one-seventh in favor of the country. But women wear corsets and men do not, yet in 1837, of persons dying in a Paris Hospital of consumption during four years, one-tenth more were males than females.

In England, the returns of the Register General show, for 1845, that in the country, where corsets are less worn, more women die of consumption than men; but that in London and other large cities, the mortality from this disease is much less among women than among men. Now it is reasonable to infer, that there is less tight lacing among a farming population than in a city, and the above fact shows that where tight lacing most abounds, consumption is less prevalent. We do not say that tight lacing has the credit of this exemption, but it is clear that if tight lacing does tend to produce consumption, there are causes in operation which greatly overpower that tendency; hence we have some reason to infer that such a tendency has no appreciable existence.

It is thus seen, that in cities, where corsets are more worn, fewer women who wear them die of consumption than men, who do not wear, notwithstanding their greater liability to the disease from their sedentary indoor employment, and so great is the difference of liability, as to in and out door occupation, that in Geneva, thirty-seven per cent. of varnish painters died of consumption, while of gardeners who perished by the same disease, there was only four per cent. Of painters, tailors, engravers, clerks, &c., a hundred and forty-one out of every thousand died of consumption, while only eighty-nine of agriculturists, blacksmiths, slaters and the like died of it. With these strong facts before us, we are obliged to infer, that there is something in woman which is exemptive of consumption, and it is legitimate to conclude, that one of the elements of that exemption is a fuller, freer working of the upper portion of the lungs, which is uniformly the seat of the disease. This is fully coincident of the admitted fact, that full, free breathing, tends to prevent consumption. If additional proof of this most important practical fact is needed, it is found in the uniform statement of great travellers and close observers. Buffon writes that all animals inhabiting high altitudes have larger lungs, and more capacious chests than those which

live in the valleys. Wilson and Audubon agree that birds which practice the highest flights have the largest receptacles for air. Thus it is, that reasoning from birds and animals to men, there is no city in the world so free from consumption as Mexico, it being nine thousand feet above the level of the sea. For in the same year, while three persons out of every hundred died of consumption in that city, there perished by that same disease, in our larger cities, eighteen persons out of every hundred. Why? Because the rarified atmosphere of high altitudes, compels the breathing of larger volumes of air, to answer the wants of the system, there being less substance in a rarified, than in a condensed atmosphere; and this taking in an increased volume of air at every breath, produces a corresponding development, distension of the lungs, which is, as we purpose to show hereafter, the fundamental essential, in the prevention, the amelioration, the cure, in every case of consumption ever reported.

HEREDITARY TENDENCY *is not specially promotive of consumption; it is more nearly a preventive.*

To concentrate the argument in a few words, and make the ordinary, the every day observations of reflecting men constitute the proof, it is only necessary to draw attention to one familiar fact. *It is not the feeble of adult life who soonest die.* We can all bring multitudes of cases to our remembrance, where the stout and robust and strong, full of vigor and health, have long since been laid under the clods of the valley, and whose names are remembered to the very few; while of others, so tottering and frail, that no one believed they could possibly live beyond a few short years, an age or two have passed away, and they are living yet, and likely to live a good long time to come. At the age of twenty-two, P. S. was believed to be in a hopeless decline, "she can't possibly live beyond a year or two," was a very common expression among her friends. But she did live, has survived three husbands, and half a century besides. And this day, we know her to be in better health than at any time within the last ten years, and bids fair to reach "four score."

The explanation of this fact is simple, conclusive, and of great practical value.

The feeble feel the absolute necessity of taking care of themselves. They know that upon it hangs the question of enjoyment and suffering, of life and death; indiscretions, impru-

dences, tell upon their feeble frames, with almost telegraphic rapidity, and there is only one alternative, *carefulness or suffering*.

On the other hand, those who abound in vigorous health, feel that *their* constitutions are impregnable, that nothing can hurt *them*. Thus they are habitually negligent, careless, and often even reckless. The result is, they soon pass away, many of them long before their prime. Hence, practically, persons hereditarily consumptive, do not very necessarily suffer more from consumptive disease, than those who are exempt from this tendency.

This at least is the theoretical statement; but mere theory should never override carefully ascertained statistics. And to this very point, the attention of scientific men has been long drawn, and we only record the statement of one of them, and he had large opportunities of long and wide observation. "Hereditary predisposition to consumption is as frequent among persons brought up in the country as among those brought up in town. Those born of consumptive parents seemed not to be more liable to take cold than others."

The same writer states, that "of ninety-eight persons who died of consumption, thirty-three were naturally of a robust constitution, and twenty-one were of a feeble constitution.

*Bad colds do not originate consumption.* Truth is useful everywhere. Its practical application in physics and morals tends to ameliorate the evils of life and elevate our natures. Hence, we make the above statement, which many will consider as extravagant as it is untrue.

The result of the very prevalent opinion that bad colds beget, generate, originate consumption, is that, for fear of taking cold, many are induced to avoid going out of doors, except in the mildest weather; this causes them to remain indoors, especially if invalids, full nine-tenths of their time, in this climate; hence, nine-tenths of their time they are breathing a vitiated atmosphere, which is quite competent to generate general disease where it is not, and aggravate what already exists.

But suppose the impression was as general that bad colds were curative of consumption, as that they originated the disease; then, the consumptive would expose himself more



freely, would go out in all weathers, hot or cold, rain or shine, fair or foul, burning or freezing, and with a kind of desperate recklessness, he would court what is now considered the danger, **AND THAT WOULD CURE HIM!!**

A bad cold can no more originate tubercular consumption, than powder could ignite without fire. When tubercles are already existing in the lungs, bad colds may develope them. As the powder must be there, before the fire can produce explosion, so tubercles must be in the lungs, before a bad cold can develope them into consumption, and the prevalence of tubercles is the result of operations going on in the system for years; while a bad cold has nothing in it which tends to produce tubercles, for it runs its course usually in ten days, just as measles run their course, or mumps, and then passes out of the system.

The reason of the prevalent belief of the connection between a common cold and consumption is, that cough is the distinguishing feature of both. Hence, whenever a consumptive gets worse, the almost invariable expression is: "I must have taken cold in some way, and yet I do not see how it can be so, for I have taken every precaution." So that, whenever the cough becomes worse, is more decided or troublesome, the invalid's inference is that he has taken a fresh cold. This is a delusion, and in its practical bearings, is a fatal one, as it results in more continued confinement to the house, in order to prevent taking cold, and to the securing of an even temperature, when, in reality, an even temperature, a temperature of room regulated to a degree for months together, is as certainly fatal in any case of decided consumptive disease as we can readily imagine. In the reading of an age, we do not remember to have seen a single case described in medical publications, in which a regulated temperature did not end in death. So, the fear of taking cold, in the belief that such a cold aggravates consumption, effectually cuts off the invalid from the most important of all means of cure. For, *without a full and free exposure to out door air, regardless of all weathers, no case of consumption ever has been cured; while with it, AND IT ALONE, many cases may.* Let the reader manufacture his own statistics on this point in this way. One person out of every six dies of consumption.

Of these, five have had bad colds a thousand times during

their life, and here we have five thousand bad colds without a single case of consumption; and as to the man himself, he had a bad cold five, six or eight hundred times before, and under it all, he never became consumptive. And because one bad cold out of five or six thousand was reputed to have been followed by consumption, it is the slimmest of all arguments to make it the foundation of a conclusion, that consumption is originated in a bad cold. No theory ever worth a thought could stand upon a foundation like this, and since that theory originates a very general and practical and fatal error, we owe it to ourselves, every lover of truth, every humane man owes it to himself, to give the subject a stern and thorough investigation.

If, then, *Tight Lacing* does not originate consumption;

If *Hereditary Tendencies* do not practically make persons more liable to die of consumptive disease;

If *Bad Colds* do not originate consumption;

What are some of the more prominent and pregnant causes of a disease, under which there are suffering in England and Wales, every year, no less than seventy thousand human beings, and, no doubt, an equal number in the United States?

We have already seen that *Paleness, Emaciation and Debility* are symptoms which are always present in common consumption of the lungs; and, although these are not always indicative of the presence of consumption, yet it is a legitimate inference that, whatever causes these, is a sufficient cause for consumption; and, consequently, it is our duty to know the occupations, and callings, and pursuits, the intemperate prosecution of which inevitably induces, if persevered in, paleness, emaciation and debility. Let it be remembered, it is not designed to advocate the total abandonment of these pursuits, for they are useful and necessary; but to follow them only so far as they do not seriously impair the health. We know of no calling of human life, which may not be pursued with impunity, which may not be pursued in such a way as to promote health, if done judiciously, wisely, moderately.

What, then, are some of the callings of human life which, in our own observation, give the pale face, the wasted flesh and the feeble walk?

Indoor employments, especially those which do not demand activity on the feet, supply much the largest number of victims

to consumption, while those who are out of doors a great deal are almost wholly exempt, or if attacked at all, it is the result of a change of life, to an inactive or indoor employment, or to some unpardonable instance of thoughtless indifference, or some hardy recklessness.

Out of every hundred varnish painters, thirty-seven die of consumption. They live mostly indoors.

Varnish Painters,	37	Slaters,	9
Tailors,	14	Agriculturists,	9
Engravers,	14	Butchers,	7
Printers,	14	Tanners,	7
Clerks,	14	Candle Makers,	7
Polishers,	12	Easy Circumstances,	5
Plasterers,	12	Butchers,	5
Sculptors,	12	Dyers,	5
Stone Cutters,	12	Bleachers,	5
Watch Hand Makers,	12	Watermen,	5
Carpenters,	9	Gardeners,	4
Blacksmiths,	9		

The influence which out door activities have on the general health accords with that had on consumption.

The average life of

Stone Cutters is	34 years.	Surgeons,	54 years.
Sculptors	36 "	Masons,	55 "
Millers,	42 "	Gardeners,	60 "
Painters,	44 "	Merchants,	62 "
Carpeters,	46 "	Clergy (Protestant)	63 "
Butchers,	53 "	Magistrates,	69 "
Lawyers,	51 "		

By a careful examination and comparison of these tables, which are regarded as merely approximative, it will be seen that there is a striking correspondence between the causes of general disease and the causes of consumption; that persons who are out of doors most, and most active, live longest, and are most exempt from consumption.

In speaking of the causes of consumption it is useful to remark, that among those who are least liable to consumption are persons in "*easy circumstances*." What a loud and impressive lesson is here read to humanity. What a strong reproof to the men and women who are working their very eyes out for



gold; who day and night, summer and winter, are tugging, and striving, agonizing after money, who rob themselves of necessary sleep, who stint themselves of necessary food and clothing and comfort, to hoard up that which *perisheth with the using*, who work beyond their strength every day of their lives in their struggle after the greed of earth. These are people of *uneasy* circumstances, and it is not they who are exempt from consumption, but those who are in easy circumstances, and being content there to remain, are in *easy circumstances* still. *To be in moderate circumstances, and take the world easy, that is the true philosophy of life.*

What a sad tale, that item about "*easy circumstances*," tells of poor humanity! while they are almost exemptive of consumption, how forcibly does it speak to us of the converse as a cause. The uncertainty of to-morrow's bread! to not know where the next "*rent*" is to come from! to not know but in another twenty-four hours, one's family will be roofless! To lean day by day on the dagger of unrequited love, of misplaced affection, of confidence forfeited, of heart broken! To pine away in desertion, in hopelessness, in the consciousness that our life time has been a failure, and that it is too late to try again; to be young and all one's kindred gone, sister, brother, father, mother, all passed away; to be yearning for something to love and lean upon, but to meet indifference and coldness and rebuffs; or to be old, the sad and sole survivor of a large kindred, the friends of our school time, the associates of our youth, the companions of riper years, the dear, dear children of our prime, of these not one left, departed all—not "*easy*" circumstances these, but terrible; and no wonder, is it, that under them, the heart and body too, pine away, and only find an end in the consumptive's grave.

We then have arrived at a great fact that depressing mental influences are a "*cause*" of consumption, while in connection with it the interesting and instructive truth presents itself, that while moderate bodily exertion out of door exempts from consumption, immoderate labor or comparatively inactive out door employment invites the disease. The sculptor, who stands at his stone, chisel in hand, in the self-same square yard for days and weeks together, and for hours at a time in the self-same, almost immovable stooping position, is one third more liable to consumption than the agriculturist, who is constantly changing

the position of his body, constantly bringing a large variety of muscles into exercise, and whose locomotion amounts to miles asunder every day. Nor is it less curious to observe that the gardener is one hundred per cent. less liable to consumption than the agriculturist; a sufficient explanation lies in the fact that his labor is more moderate, and uniform, attended with less anxiety and surrounded with the more pleasing associations which gather around fruits and flowers. The tastes of the man are compelled into exercise and his mind is drawn out, dozens of times every day in comparisons as to proportions, adaptations, appropriateness, and beauty, all pleasurable, all elevating, while the farmer's heart is eaten out by the two great cormorants, Season and Price. Did any man ever know a farmer who was not an habitual grumbler, who was not always ready with a too dry or too wet, too backward or too forward, too hot or too cold? We ourselves have known some, not many, who were habitually and humbly thankful for whatever kind of weather a kind Providence thought proper to send.

Whatever renders the blood impure tends to originate consumption. Whatever makes the air impure makes the blood impure. It is the air we breathe which purifies the blood. And as, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so if the air we breathe is impure, it is impossible for it to abstract the impurities from the blood.

What then are some of the more prominent things which render the air impure? It is the nature of still water to become impure. It is the nature of still air to become impure. Running water purifies itself. Air in motion, drafts of air, are self-purifiers. Thus it is that the air of a close room becomes impure inevitably. Thus it is that close rooms bring consumption to countless thousands. Hence all rooms should be so constructed as to have a constant draft of air passing through them. The neglect of it, murders myriads. A man of ordinary size renders a hogshead of air unfit for breathing, consumes its blood-purifying quality every hour, so perfectly, that if a man could re-breathe a full breath of his own the next instant after its expiration without any intermixture with the outer air, he would be instantly suffocated. Hence sleeping in close rooms even though alone, or sitting for a very short time

in a crowded vehicle or among a large assembly is perfectly corrupting to the blood. Close bed rooms make the grave of multitudes.

Among other causes of consumption are insufficient food or clothing; sleeping in basements or sitting habitually in damp apartments. A dog will become consumptive in a few weeks if confined in a damp cellar, especially if it be a dark one.

Hence the room which we occupy for the largest portion of each twenty-four hours should be the lightest, driest, most airy and cheerful in the whole building.

As occasional causes of consumptive disease, there may be mentioned all suppressions, the sudden driving in of all eruptions, such as measles, tetter and the like, the sudden healing up of sores which have been running for a long time, without intelligent medical advice, in carrying off the drains of the system in another direction. Many lives are thrown away by ignorant officiousness, in applications to old sores: they are elated to the highest degree in having "cured up" an ulcer, which the "regular doctors" had failed to do after months of effort, but they fail to note the after fact, that within a very short time the "cured up sore" has broken out again, or falling on the lungs, has laid the victim in the grave.

It is the province of the skilful physician to know when to let alone as well as when to act. To do little or nothing is sometimes the highest wisdom.

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### CINDERS IN THE EYE.

TRAVELLING by Rail is a fixed institution, and among the many millions who do it, there are not a few whose travelling for pleasure, turns out acutest pain, from locomotive cinders getting into the eye. They do not work out as readily as other foreign particles, because the rapid motion of the cars creates a current of air which gives the cinder such a momentum, that it plants itself in the body of the eye like a barbed arrow, and the usual resort of rubbing the eye only drives it in deeper.

NORTON CARROL. A fine name for a novel, and fitting would his life be, as material for an over strange tale. The contented and careless occupant of a one storied board house on the shore



of the sea, his yacht and his angle rod, being the light of his eye and the delight of his heart, he floats along with the tide of life, all oblivious of position and fame and fortune and renown, yet the blood of Charles Carrol, of Carrolton, of the Clintons, of the Livingstons and other names of the old Knickerbocker stock, courses his veins. Born in the city of New York, a pupil of Columbia College, and reared amid all the luxuries which wealth and a family name could procure, abdicating all, long ago, he went down to the shores of the sea, and may any day be seen basking on Far Rockaway's beach; or in the stoop of his cabin, with rocking chair, cigar, and hoisted feet, and the latest novel, he dreams life's hours away.

But that life is not a vain one, for every mortal has his uses, whether of wood or hay or stubble or solid rock, or gold or diamond, in the great building of eternal ages, and he has communicated a fact, which is destined to save many an eye to Beauty, and many a tear from childhood's cheek, not for the hour or the day, but for all time to come. The sire's benevolence descended to his son, for little "Gabe" lost his life in the vain effort to save his cousin from drowning. Now, having roused the reader this hot August afternoon to the proper pitch of attention and remembrance, we empty our knowledge box before him.

Between the eye lid and the ball, introduce the bight of a horse or other strong hair, so as to include the spot where the particle appears to be, close the eye, and gently draw out the hair; the relief is said to be instantaneous, perfect and permanent.

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## IN AND OUT-DOOR AIR.

IF a small portion of the air of a crowded room is made to pass up through distilled water, a sediment is left, which contains various colored fibres of clothing; portions of hair, wool; bits of human skin, or scales, with a kind of fungus growth, with its particles of reproduction, which adhere wherever they strike or fall on wet surfaces, or bruises, or sore places, and grow wherever they adhere; there is also a small amount of sand and dirt, with great numbers of the various forms of animal life.

No wonder, then, that the blood is soon tainted and corrupted by making sitting apartments of our chambers, by spending hours in crowded assemblies, or stage coaches, or rail cars, where every breath we draw is a mouthful of monster life.

But if that room be emptied for a few hours, and a portion of its atmosphere be treated in the same way, nothing will be found but a little sand and dirt, a few fibres of wool and cotton, only a trace of fungus, but no animal life, and no bits of skin and hair, and scales of dead human matter.

If five times the amount of neighboring out-door air undergoes the same process, a fibre of wool or cotton is now and then found, a little sand and dirt, with specimens of fungus and their atoms of reproduction, but no traces of decayed animal matter, and no signs of organic life; thus showing, that in our close apartments we are surrounded with organic living bodies, and that animal matter living, dead and decayed, loads the atmosphere which we breathe in the chambers of our dwellings and crowded rooms, and that these corrupting particles are swallowed, and are breathed into the system every moment of in-door existence, thus strongly urging us, by all our love of pure blood and high health, to hurry from our chambers at the earliest moment in the morning, and to consider every hour of out-door breathing, a gain of life.

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### GET MARRIED.

YOUNG ladies! you will never be satisfied until you do. It is the surest road to a long life and a happy one. There is a thorn in the path now and then, but there is a rose always hard by. Did you never know it before? We will tell you something. We never heard it, nor read it. We found it out. Doctors, you know, are very inquisitive folks, always prying and peeping about, through their own eyes, and other peoples, and when these are not sufficient, they use the microscope, a very favorite instrument with some of them, inasmuch as it enable them

“To see what is not to be seen”

by anybody, except themselves; and full often, they are like the sailor on the look-out: he could not see land exactly, but

he could pretty near do it. Well, all at once, one day, this bright idea (so we call it for the present, it may afterwards arise to a fact, for there is a shade of difference between the twain) broke in upon us effulgently. The roses and the thorns of married life are not one and indivisible; they grow on separate stocks, and all that is required to part them, is a good head and a kind heart. There is one difficulty in the way, the thorns are indestructible, but you have only to throw them aside, and if anybody else chooses to pick them up, that is their look-out: every one must see for himself. A bunch of this sort happened to fall to our lot once upon a time, but we can easily account for it, and that is highly satisfactory: we always had weak eyes, and the vicinage thereof is much of a sameness, in a certain phase of the moon. But we fully calculate on repeating the operation; and we intend to have a pair of specs, next time, such as will diminish the blinding glare which Curls and Cotton, in certain conjunctions, attitudes and combinations, do most devastatingly throw around them.

Not long since, a man was head over heels in debt, and he declared that his last speculation left him head over heeler. So, one who tries by marriage to get out of trouble, sometimes gets into greater; but in the large main, marriage is the balm of life, it is the natural condition of human kind, hence, Divinity has ordained it.

The idea which we wished to convey, in connection with the heading of this article, is that while more women than men, in the country at large, die of consumption, yet five hundred married men will die of consumption, while three hundred married women die of it. Therefore, as to women, *marriage, after twenty-five, is a preventive of consumption.*

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## REPRODUCTIVE POWER OF FILTH.

A single atom of Spanish moss attaches itself to a southern tree, every moment and hour, day and night, summer and winter, it steadily extends itself, until the whole tree is hung in the drapery of death.

The toad-stool mushroom, so deadly in its nature, is the work of a night, and augments with wonderful rapidity.

So it is with a low grade of animal and vegetable growth,



which feeds on filth, and reproduces itself with the utmost celerity, thus spreading its area, and concentrating its corrupting and destructive agencies, sweeping away human life like chaff.

These pernicious growths, scarcely themselves perceptible to the naked eye, have something immeasurably more minute, which answer to seeds, which flying in every direction, and attaching themselves to all moist surfaces, begin instantly to grow. Thus it is, that spots of neglected filth need but a little moisture and warmth to breed their deadly contagions, and scatter their leprous diseases far and wide.

Let every family, then, remember that each particle of damp dirt about their dwellings is a plague spot, and let every servant and child be visited with the severest reproof, who knowingly permits its continuance for a single moment.

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### LIFE'S IRRITABILITIES.

WHAT'S the use of it? Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth, that's your business. All falsehoods go to the bosom of their father the Devil, and their framers soon follow. So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it, and the narrator, with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind.

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### RULES FOR THE SICK ROOM.

NEVER place yourself between the patient and the fire, for there is always a current in that direction from all parts of the room, hence the effluvia from the sick man passes by, and is breathed by you.

Never swallow the saliva, nor eat or drink anything in a sick room.

Do not go where the sick are while in a perspiration nor under any circumstances of exhaustion.

In your visits to the sick, in pity, be brief.

In watching with sick people, eat a regular meal before you go into the room, and repeat at intervals of not over four hours, this keeps the stomach in a state of excitement, which repels infection.

Speak kindly, cheerfully, encouragingly to the sick

In waiting upon them study the happy mean in anticipating their wants, without being annoyingly officious.

Do not stare at a sick man, nor show a surprised countenance, and speak softly, with distinctness.

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### WEAK EYES.

SOME persons are unable to read much, because there is a constant effort to clear away something by winking the eyes, at other times they water, and thus interfere with their useful employment. Under such circumstances, do not hurry off to an Oculist, nor go to poulticing your eyes, nor use any of the hundred and one cures, which reckless and presumptuous ignorance will advise with wonderful volubility and confidence. In many instances, the difficulty may be controlled by darkening the room, letting only a small amount of light fall upon the page or sewing, just enough to enable you to see distinctly without straining. Let the light come in rather from behind, and to one side.

The habit of reading and sewing by artificial light is ruinous to many eyes, and those who persist in it will bitterly regret it in after years.

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### WISDOM OF THE WICKED.

PASSING down Broadway the other day, we noticed two signs, and significant they were. They were signs that liquor drinking was not politic, and that the venders of it are on the lookout for means of sustaining themselves by devices creditable at once to their ingenuity and observation.

One of these signs was, "The Office"—the other "The Library." Does not the reader see the tact of the thing? It would be too vulgar to say, "Let's go and take a drink," or "walk over to the bar-room," which we suppose is a contrac-

tion of Barrel Room. But "Will you walk over to the 'Office?'" "Let's go to the LIBRARY."

Ah me! how much better it would be for humanity if the children of the light were as wise in their generation as the children of this world, and would study as hard all the little ways of luring men to virtue, which the wicked do in luring them to death.

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### VARIETIES.

"DIED, CORNELIUS BOGART, at his residence, 126 Bleecker-street, New York, on Monday, August 11th, 1856, of Dysentery, having passed four score years. It is said that he left his family well provided for, and that, until his fatal illness, he had never known a day's sickness. He was always a hale, hearty man, and continued in the practice of his profession (Law) until the last week of his life."

This is an instructive narrative, showing that a man may live to a good old age, in a large city; may enjoy vigorous and uninterrupted health until the day of his death, and may secure a steady, honorable prosperity. Why should not this be the rule, instead of the rare exception?

THE FLY PLAGUE.—Cover the openings of unclosed windows and doors with a net made of white thread, the meshes being about an inch in diameter, but the light must enter the room from one side only. This was made known by *Spence* twenty years ago. This keeps outsiders out; if you want to persecute them further, a Chinese Linden, or Lime tree before your door will poison a peck daily. If both these are impracticable, keep every room in your house, dining room, kitchen and all, clean, dry and darkened. Flies have a perfect antipathy against clean houses. Flies revel in filth, the world over.

EGGS are good for invalids sometimes, and always for healthy people. A tea spoonful of Cayenne Pepper given to a dozen hens, with their food, every other day, winter and summer, will nearly double the daily yield of eggs. This same Capsicum, at meals, is far better for the human stomach than brandy, better for the debilitated than any "ionic," drops or bitters, ever swallowed.



# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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[NO. X.

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## THE NATURE OF CONSUMPTION.

IF a green bush is pulled up by the roots, and these roots are cut off close to the body of the bush, a good general idea may be had of the "*Air Passages*," if this bush is turned upside down. The end of the bush next the ground represents the part of the throat where the voice organs are, the body of the bush represents the windpipe, the branches of the bush represent the bronchial tubes, the leaves of the bush represent the lungs themselves; and as the leaves cover the branches from sight, so the lungs, which are nothing more than little bladders distended with air, hide the bronchial tubes. Here then are four distinct parts of a great apparatus, each different in locality, and each locality the subject of a distinct disease, requiring different remedies and a different treatment. Liquid guano destroys the leaf, but gives life to the roots. Water does but little good if thrown over a tree, but saves it from dying if thrown on the ground about it. So what would benefit one part of the air-passages, might be wholly unavailing if applied to another part. What would cure a disease of the windpipe, might destroy the lungs, or be perfectly useless. Thus showing how important it is to know certainly what the disease is, and where it is located, in reference to the great fountain of life, the breathing apparatus.

In the book called "*Bronchitis and Kindred Diseases*," 8th edition, these parallels are carried out minutely. Here it is sufficient to say, that when the disease is located at the voice organs, it is called *Throat-Ail* or chronic laryngitis. The common and well-known name of *Croup* is an affection of the windpipe. Bronchitis belongs to the branches of the windpipe;

while consumption is a disease of the lungs themselves, destroying the little air bladders to which reference has been already made. Perhaps a diagram may illustrate more plainly.

Root,	Voice Organs,	Throat-Ail.
Body,	Windpipe,	Croup.
Branches,	Air Tubes,	Bronchitis.
Leaves,	Lungs,	Consumption.

*Throat-Ail* gives a change of voice.

*Croup* gives difficult breathing.

*Bronchitis* gives a stuffed-up feeling.

*Consumption* gives steady emaciation.

Thus it is seen that throat-ail, or chronic laryngitis, is a disease at the top of the windpipe, where the voice organs are, its distinguishing feature being some change of the voice. Occasional additional feelings and symptoms are a huskiness of speech; sometimes the patient can only speak in the slightest whisper. Conversation is attended with an effort. Sometimes there is a painful feeling about the "swallow," a hurting sensation. At other times there is a pricking in the throat. Now and then these sensations extend up along the side of the neck towards the ear. An entire indisposition to talk is not unusual, for it requires an effort, or may excite cough. In almost all cases there is an everlasting disposition to heck and hem and clear the throat, present sometimes even in the sleep.

A gentleman applied to us in eighteen hundred and forty-three in the last stages of simple, uncomplicated throat-ail; he could swallow no food; even liquids returned by the nose; the pain was terrible. He starved to death.

*Croup* is so common a disease among children that it requires no description here; it affects the windpipe. As it attacks suddenly, most often in the night, and as an hour's time may be all the difference between life and death, it is proper to state the most reliable course to be pursued *until a physician can be obtained*.

1st. Keep the feet warm by having a jug of hot water kept against them; let them also be well wrapped up in woolen flannel.

2nd. Have a bucket of water almost as hot as the hand can bear. Have two pieces of woolen flannel of several thicknesses, one being on the throat while the other is in the hot



water, renew every two or three minutes, until relief is given or the physician arrives. The water in the bucket must be kept hot by the constant addition of boiling water.

*Bronchitis* is a disease of the branches of the windpipe, which are the tubes, conveying the air from the windpipe to the lungs themselves. The distinguishing feature of *Bronchitis*, as above stated, is a stuffed up feeling. The eyes and nose water very much. There is a sensation of oppression. In fact, *Bronchitis* is a common cold, lasting for many days. But custom has given the name of "*Bronchitis*" to the symptoms of a common cold when they have become permanent. Properly speaking, this is *chronic bronchitis*, for shortness called "*bronchitis*." The reader will do well to remember that "*bronchitis*," that puzzling name, that mysterious, that fondly hugged designation, pronounced so often, so glibly and familiarly by the deluded consumptive, is a common cold protracted. And as in a common cold the cough is not the first symptom, not appearing sometimes for a day or two, and then becomes the main feature: so the first symptoms of *bronchitis* are as above stated, but they end in a cough, which soon becomes the all-absorbing symptom, tearing and racking the lungs day and night, with scarcely any intermission sometimes, and in this, is strikingly different from consumption, for its cough is mainly at night and in the morning.

While, then, throat-ail is an affection of the voice-making organs, and croup is located in the windpipe, and *bronchitis* belongs to the air-tubes, which come out from the windpipe as the branches of a tree come out from its body, diverging widely; so consumption is a disease which attacks the lungs themselves, answering to the leaves of the tree, the lungs being at the extreme points of the air-tubes, as leaves are at the extremities of the branches of a tree.

But it is of consumption that these pages mainly speak. No doubt some degree of minuteness will be acceptable to the great mass of readers.

Imagine each leaf of a tree to be a small bladder or air-cell, filled with air, reaching them through the branches which draw their supply from what passes along the windpipe derived from without. These air-cells are of various sizes, from a pin head to a pea, and thinner than any paper we know of. All over these air-cells, like a vine on a wall, there are branches of blood-



vessels, bringing the blood directly from the heart. These blood-vessels must necessarily be very minute, and to pass along them with any degree of facility the blood must necessarily be very pure, that is, it must not be thick, must not have in it foreign matter, sediments, the wastes of the system, its impurities. Mush will not readily flow through a hose-pipe. If water was so filled with mud as to have the consistency of stirabout, all the efforts of our gallant firemen would be in vain. This idea is of such vital importance, theoretically and practically, that the reader is earnestly desired, before he proceeds farther, to master it fully.

Of not less importance is it to remember a familiar fact that if a hose-pipe lays in a direct line, the water passes along with great ease and power, but if the hose are laid crooked and angular, even the purest water moves slowly.

If you take a common bladder, fully distended with air and draw straight lines from its neck to the bottom, those lines will become very crooked, if a great portion of the air be allowed to escape.

In health, the lungs are fully distended. The blood vessels are, comparatively speaking, in a direct line. The blood itself is pure, and from both causes it courses along the channels of life with rapidity and ease.

The first foundations of consumption are laid in the want of free breathing; the consequence, instantaneous and inevitable is, that the little blood-vessels stretching along a distended air-cell become tortuous, winding, doubling, thus retarding the flow of blood, and *retardation is death*. The moment the life-blood stagnates, that moment it begins to die, and in approaching actual stagnation it becomes corrupt, impure, thick. But more blood coming in from behind, the pressure becomes greater, the sides of the blood-vessels become distended and at last begin to yield, and there is an oozing through of the more liquid portions of the blood in the shape of distinct atoms or drops, which as they ooze, become hard, as the gum does from a puncture of the bark of some tree; this oozed blood-particle, hardened, is the hateful TUBERCLE, the seed of consumption and death.

An atom ever so small takes up room, and millions of them amount to a great deal, hence the room, in the air-cells, already

diminished by the want of full breathing, and further by the detention of the blood in the tortuous blood-channels, is still farther taken up by the hard tubercles, so that from the three causes, there is very little room for any air at all; thus it is that *shortness of breath* is never absent in any case of consumption. In fact, it is an early symptom, and comes on by slow degrees, so slow as to be imperceptible; *it comes on months before any cough is noticed.*

But another result springs from the increased diminution of room in the lungs, caused by tubercles of all sizes from a white mustard seed upwards; they help to intercept the flow of blood along the veins and arteries, and the pressure from behind still continuing, the blood-vessels cannot bear the strain, and burst, pouring out the blood into the lungs, that is, bleeding of the lungs, spitting of blood, *the forerunner of death.*

Spitting blood is present in perhaps two-thirds of all who die of consumption.

When blood appears as a mere speck or drop or streak in the saliva, it is not a symptom worthy of notice. In any other form, it is the knell of death in men. In women, the mere spitting of blood, if during the periods, is no critical symptom; does not indicate the presence of tubercles necessarily. In men, it does. That is, when the blood is mixed up with the saliva, or comes clear, from half a teaspoonful at a time to a quart, tubercles are largely present, and in about two years the man will die, unless this symptom is removed.

Spitting of blood relieves the over fullness of the lungs, and diminishes cough remarkably, sometimes. Thus it is that bringing up a mouthful or two at a time, at intervals, is a relief, and may protract life for several years longer than would have been the case had it not been a symptom. Women losing blood naturally and periodically, thus protract the disease indefinitely.

We have recorded the birth of tubercles as founded in a want of sufficient distension of the air-cells by full breathing, to give the blood-tubes a direct line of conveyance.

But it is important to observe that precisely the same result will follow, if the blood becomes thick, mush-like. The blood-tubes may be ever so straight, yet if the blood be thick with impurities or from being of an imperfect material, the blood vessels will, if but moderately distended, allow the oozing

through of its thinner particles, and give rise to tubercle. If the distention is intensified, then they burst their sides, and there is *Hæmorrhage of the Lungs*. In plain English, spitting of blood.

Thus we have come to two great important practical facts:

The want of full breathing gives birth to tubercle.

The want of pure blood gives birth to tubercle.

And here we have the two universal causes of Consumption:

IMPERFECT BREATHING. IMPURE BLOOD.

Surely it will not be difficult to remember these two things. We thus can plainly see how it is that persons who sit a great deal become consumptive; and any one may apply it to himself in the various occupations of life, without any further specifications as to this branch of the causes of Consumption.

More time will be spent in considering the other great branch of causes, *Impure Blood*, because it is not generally understood what are the more general causes of impure blood, and they ought to be generally known.

The heart has two suits of rooms, one filled with impure blood, going to the lungs to be purified; the other containing the purest blood of the body, which having undergone purification and perfection in the lungs, has been returned to this other side of the heart, to be propelled therefrom to the most distant portions of the human frame, imparting in its progress, renovation, restoration and life. The right side of the heart contains the impure, imperfect blood, while the pure blood is found in the left. But it cannot get from the right side into the left, without passing through an out-house, the Lungs, where the purifying process is carried on; and how?

We have seen that the blood is in the little branches of blood-vessels spread like a vine on the walls of the air-cells, the lungs, distended by air. Now, the blood does not come in actual contact with the air, the membrane of these minute vessels, thinner than the thinnest paper, manufactured only in Heaven, by omnipotent skill for the express purpose, is between the air and the blood. But a most wonderful process goes on here; there is a passage of substances through these membranes, the life of the air, the oxygen, as we say, passes out of the air-cell into the blood in the blood-vessels, and the impurities, the death of the blood passes from the blood-vessel into the air-cell, and in a moment the dead blood is made alive, and the air



so pure from without but a moment before, is now deadly. So the death of the blood and the life of the air pass through these membranes, as light passes through glass or as electricity along the wires. Thus the Lungs are the great 'Change of life—the market place where Vitality and Death change their wares, the air being the nobler of the two, for while it takes death from the blood, it gives its own life therefor, the savior of physical humanity.

Let the most careless reader note and feel here, how impossible it is for the blood to be purified unless he breathes abundant pure air. The importance of breathing it constantly is strikingly exhibited in the established fact, that every ounce of blood of the whole body is thus aired every two and a half minutes of our existence. Thus the breathing of a pure air for so short a time as two and a half minutes imparts purification and refreshment to the whole human frame. This explains the instantaneousness with which persons are revived when taken into the air after confinement to a close room or crowded apartment for some time.

Thus it is, that after writing, or reading, or sewing, in one position for a long time, and the whole body feels tired, we get up, stretch the body, draw a full deep breath and walk across the room a few times, there is a feeling of rest and refreshment comes over us which is most agreeable. Why? Because the full breath distends the air-cells, straightens the blood vessels, the blood passes onward, presenting itself as it passes, to the life giving influences of the air in the freshly and fully distended air vessels. What madness it is, what deliberate suicide, to repress these yearnings of our instincts for the life-giving agencies which a beneficent Providence has thrown around us with such bounteous profusion: the Pure Air of Heaven!

But how does the blood become thus impure at the right side of the heart, before it goes for renovation to the lungs? There are two sources of impurity. A barrel of the purest water will be sadly defiled, if taken to the attic, and every floor in the house is washed with it, down to the cellar. The blood starts from the lungs pure and clean, it goes through the whole frame, washing out as it goes along, all the particles of our body which have died since the last visit; for we are always dying,

reader! Particles which have subserved their uses, and having answered the great end of their creation, must be swept away as the cinders from the grate or the ashes from the hearth. Thus the blood, so pure but two and a half minutes before, is now loaded with offal, and is deposited in the heart, the great Clearing House of the body. So this body of ours is swept out, is washed clean every two minutes and a half of our existence. Like a magnificent steam engine requiring the constant attendance of the engineer, who if he does his duty, is all the time cleaning and oiling, so as to keep it in perfect working order, so is our body.

Does not the reader see, then, that not only is the want of full breathing a cause of impure blood, but that if the air he breathes is not pure when first breathed, it can no more unload the blood of its impurities as perfectly as it ought to have been done, than dirty water can wash a garment clean? You, who habitually breathe an impure, that is, confined air, for all confined air is impure, are a moral suicide. Hurry then, from your bed-chamber the instant of rising; hoist the windows of your sitting apartments, fling wide open your doors, divers times daily, even in the coldest weathers, and let out the death, instead of drawing it into your own system, to fester, and corrupt and rot you.

The other great cause of blood impurity at the right side of the heart, is the following:

We eat to live. What we eat is turned into blood, the object of that blood is two-fold. First, to keep us warm. Second, to repair the wastes of the system. Washing these wastes away in the manner we have named, is a matter of secondary importance, as to the blood; it is rather an incidental work. To keep us warm and to repair, these are First Things.

The process of converting food into blood is as follows:

After entering the stomach, it is converted into a sweetish whitish fluid in about two hours, when it is gradually passed out of the stomach along the intestines down to the vent of the system, receiving as it passes out of the stomach, drop by drop, the bile from the liver. In about four hours after eating an ordinary meal the stomach is empty, and in another hour or two we begin to get hungry. Opening into the stomach and all along the intestines, there are multitudes of open-mouthed tubes

whose office it is to absorb, or withdraw what is real nutriment, from the passing mass of food, its essence. Some of it is ready to be withdrawn while in the stomach, other portions only become ready at various points along the intestinal passages, some only at the end. Thus it is that some elements of food are not converted into nutriment until long after having passed out of the stomach. These diminutive tubes convey their contents towards the great central tube of the system, just as the various springs, rivulets, creeks, &c., of any of our great rivers, flow together until all are united in one magnificent stream, which itself is finally emptied into the boundless sea. The heart is the great receiving sea of the myriads of nutriment-bearing channels of the human system. This nutrimental material enters the heart at the same time that another great river pours its contents into it; that river of blood which started from the heart a very few minutes before, and having washed out the body, delivers the defiled mass into the heart again to be renovated, refined, vivified. So that at any moment, the right side of the heart is industriously receiving two different kinds of fluid, the washings out of the body, and the imperfect nutrient material for blood, just as the Mississippi and Missouri pour very different waters together at their uniting point, soon mingling, however, into one homogeneous stream. The impure blood and the nutrient material soon coalesce, commingle and enter the lungs for purification, thoroughly mixed together. There meeting with the air, the nutrient fluid is in an instant converted into pure blood, and in the same instant of time, are the washings of the system converted into blood equally pure, by having had all its impurities abstracted at a breath. Thus we see, that in reality, our food does not become living, actual blood, until it has entered the lungs and been exposed to the life-giving influences of the air therein; hence we see that if air has not its life, that is its purity, it is utterly impossible for the food we have eaten to receive that finishing stroke which makes it real, perfect blood. And if not perfect, the system is imperfectly fed, and debility and disease are inevitable.

After the air in the lungs has given the finishing stroke, which makes pure and perfect blood out of the heterogeneous mass before described, it is sent back to the great receiving reservoir of the system, the left side of the heart, and is sent by thousands



of *distributing* pipes, or blood vessels, to every fibre of the human frame, to be made into flesh, and bone, and joint, and ligament, wherever renovation is needed. And how minutely grand the process. The instant the air meets the impure and imperfect fluid mass in the lungs, it is converted into life, as instantaneous as chrystalization, as quick as the very lightning. This life consists in forming a little boat or cell, like a Nautilus on the sea; in this boat is an atom of life-giving life, which is freighted along the current of the blood, until it arrives at its destined port; the instant of its striking, the vessel is broken, the living atom, as instantaneously as the needle to the armature, bounds to its new home and is a part of the living man, in its turn to die and be washed away to make place for others. How wonderful is our life! How grandly mysterious, and how beautifully wise, is He who made it.

The reader has no doubt felt long ago in this narration how doubly essential to human health is the pure air of heaven, for it alone can purify the blood; it only can make blood out of the nutriment of the system. How infinitely essential, how gloriously useful is PURE AIR AND A PLENTY OF IT, in making the human frame all that it ought to be—all that it was intended to be.

But if the food be imperfect, its nutritive essence must be imperfect, and no air, however pure in quality, or in quantity large, can make a perfect blood out of it. We thus arrive at a sweeping general fact, that in order to have a perfect life-giving blood under the most favorable circumstances, the food we eat must be perfect.

The vegetables we cook must be fresh and perfect of their kind. The meats we consume must be the untainted meat of healthy animals. And both vegetables and meats should be properly and well cooked, and no more.

But to return to the new-born *tubercle*. How does it destroy the lungs? In going into an apple orchard, some trees appear to be well filled with fruit, equally distributed. Other trees have bunches of apples in patches, and by reason of varied exposure to the sun, we observe apples ripened in one spot, ripening in another, and quite green in a third. So it is, if we could see the lungs of people. In some, tubercles are thickly and equally distributed over the lungs. In others they are scat-

tered about, a patch here, another there, a third yonder. A patch ripening in the first place; just beginning to turn in the second; while in the third, they are young and hard, and may never be different. A blackberry patch is a good and useful illustration of this point. It is the key which unlocks all the mysteries of quackery. There is a truth here, which every consumptive should understand, for there is more curative virtue in it, than in all medicine. It is wonderful how it has been lost sight of professionally. It is amazing how people won't see it. And the honest physician remains but a Cassandra still—a prophet, whose teachings, truth as they are, are wholly disregarded. But more of this in another place.

As an apple grows, it takes up more room, and soon touches its neighbor. Tubercles increase, meet, soften, and rot away together, eating up the lungs as they go. That is consumption. But what makes them grow, and what makes them soften and decay away together? The nascent crude tubercle may remain stationary for half a century; may be inappreciably hurtful; may and does remain innocuous for a life-time; may be as harmless to the system as powder is harmless, if fire is kept away. In proof of this a fact is stated—a fact of every-day occurrence in the dissecting-room. Out of fifty people, dead of other diseases than consumption, and being over forty years of age, scarcely one will be found who has not more or less tubercles in the lungs. This important fact is conclusive as to one interesting point: tubercles do not necessarily destroy life, as they may lay dormant for a life-time.

But what causes the tubercles to enlarge, soften, and rot the lungs away? Instead of writing down a long list of specifications, some of which might be omitted and many forgotten, it is of prime importance to notice one effect, instead of a hundred different causes.

Tubercles enlarge and are softened by debility of body, long protracted. Whatever then has a debilitating effect on the body, whether of a mental, moral, or physical nature, is the match which fires the magazine of life and burns it to ashes. Whatever keeps the body in a debilitated condition for weeks together, is capable of softening tubercles. If there be a great many tubercles of about the same age, as it were, any debilitating cause, acting for a comparatively short time, commences the

decay, which, from the number of tubercles, soon becomes general, and the constitution fails rapidly. This is rapid consumption. It is like a spark applied to a wooden tenement which has been standing for half a century—every inch of wood is a tinder-box.

The evidence of softening tubercle is the spitting up of mouthfuls of yellow matter, which falls lumpily or heavily on the floor, with uneven edges, just as if one had been chewing a rag or piece of paper somewhat soft, and thrown it on the floor. If spit in water it sinks rapidly to the bottom, or if spit into a cup where there is but a spoonful or two of water, and the cup is tilted, the contents run rapidly from side to side. When an ulcer breaks or the lungs are decaying rapidly, the matter expectorated is not unlike thick rich cream.

A truth is about being stated, whose importance is such, that the whole civilized world should keep it in remembrance. As in a tree there may be a single cluster of apples, so in the lungs there may be but a single cluster of tubercles, and the remainder of the lungs may be perfectly sound. Or there may be two clusters or a dozen; each cluster may be a large or a small one; or they may be of various sizes. The symptoms of a ripening cluster are, first, a slight unfrequent cough; then more decided, still dry; next a little mucus comes; soon a large and free expectoration of yellowish matter is observed. If the cluster be large, this yellow matter is not brought away fast enough, and it is reabsorbed into the system. This reabsorption—this mingling of the matter of decayed lungs with the blood again—gives fever, hectic, night-sweats. As soon as the decayed matter of tubercle is removed, the patient begins to get better; the cough has disappeared in great part, if not wholly, the appetite improves, strength returns, flesh is gained, and the man may live half a century.

Whatever was done remedially at the time when the matter was about got rid of, gets the credit of having cured a man in the very last stages of consumption. The ignorant administrator and the more happy recipient, are willing enough to give the remedy the credit, and with all due formality a magistrate is sought, the declaration written, the hat pulled off, the bible procured, the hand held up, the head bowed, the deponent there affirming that



"I, John Lubberlie, was supposed to be in the last stage of consumption in the year 'forty-eight, suffering at the same time under a severe attack of rheumatism, liver complaint, dropsy, gravel, and cholera morbus. Simultaneously, also, I took the yellow fever, bilious colic, and small pox; the latter assuming the chronic form of scrofula, completely destroying my lungs, liver, spinal marrow, nervous system, and the entire contents of my phrenology. I finally got so low that I did not know my brother-in-law when he came to borrow money. For three months I swallowed nothing but twenty packages of Kunkelhausen's pills, which effected an immediate cure in three weeks.

"My uncle, Bacchus Pottinger, was afflicted so long with the gout that his life became a burden to him. He took only four boxes of said pills and life was a burden to him no longer. Further deponent saith not.

"Sworn and subscribed to, &c., &c."

Or if the patient happened at that critical time to go to the South, or North, or do any extraordinary thing, or any silly thing, such as drinking mule's milk, or goat's cream, or tar water, or brandy smash; if he had slept in a pig-pen, or cow-house, or inhaled hot water, or cold alcohol, or any thing else, the thing last done, has the credit of cure; and thus it is, that although the very next person who "tried" the same remedy died under it, the report has gone abroad, and like the cork leg, couldn't stop itself, and is going yet. Thus the world is full of cures, and any man you meet can deliver at sight half a dozen, any one of which cured a friend of his who was a great deal worse than you are. But to the crushing disappointment of multitudes, the experience is sadly uniform that "whatever it may have done for others, it has not availed for me."

If there be two or more patches of these tubercles, another softens, as the causes of softening are applied, and the same routine is gone through, perhaps until the dozenth time, which being the last, he may live on, to die many years after, of some totally different disease; or if the constitution be not strong, the man succumbs under these repeated attacks, and passes away.

The practical uses to be made of this narration of undoubted facts are various and important: first, it is useless to take any thing without the advice of a regular physician, who must be

acquainted with every constituent of the remedy, so as to know in what direction its curative agencies tend; second, do nothing which common sense, joined with professional science, does not indicate as rational and wise.

The reason of these inferences is, the wide difference between an antecedence and subsequence and cause and effect. It is clearly irrational to adopt any remedy, simply because it was applied and restoration followed its application. The scientific practitioner takes no such grounds. It is not until after repeated experiments, made under every variety of circumstances, extending through months, and seasons, and years, giving a uniform result, that he lays hold of any remedy, but once laid hold of, he never rejects it for a single nor for a dozen failure. Such is the difference between scientific medicine and quackery, between intellect and ignorance. It is only after many a long year's trial, that the skilful practitioner can be brought to say of any remedy, "I gave this, and it cured him." The charlatan speaks thus after the first trial, his ignorance sustaining his effrontery.

Hope is the highest remedy of the soul, the most efficient for the body. This Cluster Doctrine is a true groundwork for it, in consumptive disease. Surely it is Nature's remedy, for who among a thousand does not hope to the end, in consumption? The mischief lies in not making that hopefulness the ground of practical action. The consumptive hopes but does nothing, and thus it is that by hope he lives and dies.

Some of the best medical minds in the world, men who have spent a quarter of a century in examining the lungs of the dead, state to us this important, every day fact, that few people dië, after forty, who have not in the lungs, the signs of having the consumption, without ever having had the slightest suspicion of the existence of the disease, and who finally died of maladies having no approximation towards it in nature. These signs, are scars of various lengths, little excavations, or cavities or puckerings of various sizes; all very small it is true, but still showing the great fact, that decay once existed there, and that the lungs may perfectly heal after having been divided or broken, or pierced, as numerous cases bear witness in the perfect recovery of men who have been stabbed in the breast, or shot through the lungs.

The great curative principle, to which the reader's attention is specially solicited, is this: In any attack of consumption, or its repetition, the patient should hope it was the last cluster to soften, and that if he can only weather this storm, it may be the last, and life and happiness may be his, for long years to come. Too much attention can scarcely be paid to this idea, and we hope every invalid reader will sleep on it nightly, and make it the ground of active, strenuous effort for health, every succeeding day, even until life's close, for the truly brave die striving. This being their motto, they do, in these diseases often, very often, outlive the prognostications of ignorance and presumption, for it is only such who can peril a prophecy of recovery or death; they speak firmly, where the physician gives opinions with trembling on the tongue.

Another practical fact, it is difficult to refrain from mentioning here:

On the partial or complete recovery from an attack of consumption, do not, as you value life, intermit a single possible effort for maintaining the highest possible degree of health; keep it up, until a habit of health is established, and even then, until the close of life, make it your study to live rationally, apportioning your eating to your exercise, as true wisdom dictates.

The symptoms of consumption have been described in a general manner. It is purposed under this head to speak of the far-off symptoms, which, if promptly treated, may eventuate in cure, with as much certainty as belongs to ordinary diseases. It is scarcely to be hoped that any attention will be paid to these, yet a book on this subject could not have claim to completeness of history without discoursing something on this head. It is certainly desirable, for it is highly practical, capable as it is, of making Consumption of the Lungs a manageable disease. But it is sadly feared, that it is to be the consummation of future centuries.

It is with consumption as it is with cholera, easily manageable in its first stages; in its last, utterly incurable. All men looked with horror on the Asiatic curse when it first visited our shores. When it was first described as sweeping the world with death, it was represented to be as instantaneous as a plague or palsy, and without one single warning note, hurrying multitudes to the grave; and yet on more minute and scientific inquiry, it is



an established fact, that cholera, when attended to, in its premonitory stages, is an easily manageable disease, and is now shorn of half its horrors.

So of consumption, if we took note of its far off symptoms, and would then enter upon a course of life wisely energetic, it becomes one of the most manageable of diseases. The important practical inquiry then arises, what are the earliest and most invariable symptoms of common consumption of the lungs?

*Cough* is not an early symptom of consumption, necessarily, for there are many cases on record, in which cough was not an observed symptom, until within two or three weeks of death, and on examination, the lungs presented a diseased mass, burrowed with cavities.

*Spitting blood* is not an early symptom of consumption, necessarily, for about one-third of those who die of that disease, do not spit blood at all.

Among the very earliest symptoms of forming consumption, are combinations of the following; not all, perhaps, observable in any one case: A quicker pulse than common, a paler face, easily chilled after eating, more readily put out of breath than common, less fullness of flesh than usual at the corresponding season of the year, an unusual feeling of unrest on getting up in the morning, a greater tendency to coldness of the hands and feet, every now and then a day passing without any action of the bowels, with a very bad taste in the mouth when first waking up in the morning; a cold is easily taken, is more frequent, and lasts longer and longer, until one cold runs into another, making the confirmed cough, so ominous of approaching ill.

It will be seen at a single glance, from these symptoms, that they all indicate one thing, and that one thing is at the bottom of every case of consumption—*a want of vitality*; that is, a want of general vigor of system, of constitution.

But of all the things named, it will be more practical to select the two which are seldom, if ever absent, in any of the above combinations which result in consumption; hence it is important to be at some pains in stating them in their bearings. A quick pulse and a short breath pervade the disease from its earliest beginnings, during its entire progress, and down to its fatal end. Multitudes of lives might be saved yearly, if these two symptoms were promptly and wisely attended to. The im-

portance of so doing, no language can adequately portray, and if it did, the people would not attend to it, with only here and there an exception. But a great truth is of small seed and of slow growth; yet that growth is certain, and its spread uncontrollable—the more so, as education becomes more general.

The PULSE beats about sixty-eight times in every minute of healthful adult life. The range is from sixty-six to seventy-two. When it is below sixty-six, there is something at fault; when it is over seventy-two, during all the hours of the twenty-four, there is always disease; and if it continues so for weeks and months, there is the strongest ground for apprehension that consumption is approaching.

There are intelligent men in the profession who will not coincide with this statement, but it will be because they have not had the opportunities of observation.

Whatever may be said of auscultation, of plessimetry, of sounding, of expectoration, there is in none of these a guide so sure as the condition of the pulse, with the aid of a competent interpreter; more, it is worth, to such an one, all the other modes of determination put together. It is said that the physicians among some of the Orientals are not allowed to see their female patients, the hand only being put out through the bed curtain, and by feeling the pulse, prescriptions must be made. If the powers of life are being pressed to death, the full, soft, slow pulse tells it in an instant; if active, and actual destruction of organic life is taking place in the body, the inflammatory pulse, quick, wiry, angry, spiteful, at once raises the note of alarm. Every physician knows how gratefully the pulsation, as of a woollen yarn beneath his finger, strikes upon his perceptions, on some urgent call, and how troubled if it gives the feeling of a quick vibrating small wire. The multitude of shades of difference between these carry with them their varied impressions, all highly instructive. In strongly-marked cases, however wan the patient may look, however hollow or fierce his cough, at first sight, an instantaneous feeling of the pulse is sufficient for the conclusion, "*You* have no consumption." But inasmuch as there have been cases of no appreciable activity of pulse, and even diminished pulse where consumption existed, the wise physician will never pronounce an opinion on any one single symptom. In some cases of spinal irritation, for exam-

ple, there may be a troublesome hacking or hemming, and a quick pulse for months and years, without any special disease in the lungs. Still, this one broad fact should stand out prominently as an instructive beacon to all :

*A pulse steadily over eighty beats in a minute, for weeks together, is a forerunner of consumption.*

The physician in his kindness or hopefulness may tell you that some persons have a high pulse constitutionally, hereditarily, or some other plausible reason may be given for its presence in you ; but if you are wise, with a pulse among the eighties, you will set it down as consumption begun, and will act accordingly.

ACCELERATION OF THE BREATHING is never absent in any case of actual consumption. In the last few weeks of life a few steps puts the patient out of breath, even if those steps be over a level floor. But long before this there was observed an inability to walk fast without considerable discomfort. In fact, a slow and measured tread is the symptom which first strikes the ordinary observer. The man himself may be scarcely an apparent invalid, except on close scrutiny. He may be lively in conversation, he may eat heartily, may have little or no cough, but any effort on your part to induce him to greater bodily activity is instinctively avoided. At a still earlier period one thing has been forced upon the attention of the patient: that he does not mount a pair of stairs with the same celerity as formerly. In days long ago he could take two or three steps at a stride, and even feel the better for it when he reached the top ; but now, such an effort would make him puff and blow inconveniently. At an earlier period still, there is an observable feeling of tiredness about the legs and knees on going up stairs, a feeling of weakness there, not known in earlier years, implying a want of bodily vigor not pertinent to that stage of life.

It is to be hoped that no one will haste away with the impression that a little feeling of fatigue in going up a pair of stairs is a sign of consumption. This book is not written for quibbling critics ; it is written for the instruction of people of sober views, who can look at a subject steadily, willing to be informed, but unwilling to run away with either end of the subject, or precipitate themselves into the weakness of extremes.



But it is an instructive fact, that if this easiness of fatigue in ascents, be conjoined with the quick pulse, and be so for months in succession, it is an impressive warning of coming consumption, and millions would be saved, if it were heeded.

A man may be lazy, it may be summer time, or various other things may give rise to a transient exhibition of acceleration in pulse and breath, or they may arise from the mere habit of sedentariness; but there is one easy, decisive, infallable method of determining whether these symptoms are from transient causes, or from an actual change going on in the structure of the lungs themselves; and that is, by measuring the quantity of air which the lungs are capable of drawing in, at one deep, full, free breath, that is done by the use of an instrument often seen in the street, "The Lung Measurer," or "Spirometer," as Mr. Hutchinson, of London, its inventor, names it. The first instrument of the kind ever made in the United States, was made for the Author of these pages, in 1847, since which time a number of eminent English practitioners have learned to employ them, and some few in this country. As a general thing, it has not found favor here, as it is expensive, is liable to abuse, and to the mass of physicians, the opportunities of making varied observations upon it, are not offered. Besides, it requires time and patience to classify the phenomena which it presents; and unless a man have a considerable practice of that kind, it does not pay, either in money or in data for scientific results.

In the Author's practice, then, the great preponderating indications of consumption are, accelerated pulse and breathing; no judicious practitioner will rely wholly on the pulse, or any other two or three symptoms, but on the whole set of symptoms which any given case presents, together with the history of his life, his temperament, his habits, his hereditary tendencies and idiosyncracies, that is, peculiarities, of constitution.

The more obvious symptoms of consumption have been already sketched in a general way. So few persons recover from what is called confirmed consumption, that it was not considered profitable to enter into a critical enunciation and description of all the symptoms, real or imaginary, and in their various stages, degrees and progress; such a thing would materially detract from the practical, utilitarian design, which has been

ever prominent. There is so little hope of clearing out the Augean stable of a confirmed consumptive, in any given case, that it is considered only worth while to direct attention critically to the symptoms and stages which admit of a comparatively speedy and permanent arrest or cure.

The large majority of deaths by consumption, are out of married life, indicating the general fact, that its victims are mainly the young, from twenty to thirty. As dying at twenty, or soon after, proves the actual existence of the disease in its forming stages, while yet in the teens, our hope lies in parental influence and intelligence, for then, they can enforce by authority, that course of life, most appropriate towards arresting and removing the disease.

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### LATENT INSANITY

RESULTING from a morbid condition of the nervous system, superinduced by confinement to close rooms, by eating too much, by cherishing secret passions, appetites, propensities, whether of revenge, or hatred, or envy, by dwelling on imaginary slights, inattentions, indifferences and the like, is not a very uncommon calamity in general society. It is a very terrible social and domestic evil, making a clean wreck, as it sometimes does, of whole families.

It is a form of Insanity which comes on by the most imperceptible degrees. The very existence of it is now and then hinted at by a half playful, half chiding expression, "Why! you must be crazy." Months pass on, and sometimes years, but they bring with them their sure accretions. The symptoms become intensified, and decidedly foolish things are done, and affection exclaims, "O! he is only trying to be singular." "She affects eccentricity." In a long stretch of years, there is a link with the mad house here.

Sometimes, this malady presents a strong contrast in the character of the individual. He may perform most of the duties of social and commercial life with the utmost propriety, and with scrupulous exactness, while at the same time, he exhibits antipathies and cherishes dislikes and suspicions against the closest friends and the nearest relations of life, and yet for years,

this mad mask may be so adroitly worn, that no tangible suspicion of active disease is entertained, until some terrible transaction reveals the unwelcome truth, in all its horror—HE'S MAD!

There is many an unrecognized maniac loose in society, who, in the language of high medical authority, acting under some one predominant morbid idea, may bring destruction into a home once beautiful and a household once happy. Such a man may become a tyrant, a brute, a spendthrift, a suicide, and yet pass through life as a rational and healthy man. What we charitably call "*Eccentricity*" is but too often, hidden madness. Such persons are curious in their ideas of dress, walk singularly and use a great variety of odd expressions; and yet, in other respects, they exhibit such an acuteness of intellect, such a lightning-like rapidity of perception, as to the proprieties of things, we cannot bring ourselves to believe that there is insanity there; and we wait and hope on. But look a little more closely. Their temper is furious, utterly uncontrollable. The slightest occurrence makes all the difference between a lamb and a lion, so of the man; while in the woman, naturally and in health, all that a woman should be, kind, loving, gentle, humane, pitying and pure, the most trifling causes wake up an ungovernable fury, and every thing like feeling, and sentiment and refinement, in speech and action, disappears in an instant, and there stands before us, an angel ruined!

By all our love for human happiness therefore, we say to every reader, especially to those who have authority over others, discourage everything like a love of seclusion in your children. Do not leave young people much alone. We doubt much the propriety of allowing any member of a family "a room to themselves." The children of a household should be taught never to lock their doors on the inside, for more reasons than one. The feeling should abide on us all, day and night, "YOU ARE OBSERVED." O, what a vast amount of wrong doing and crime, the prevalence of that single idea would prevent! Let young girls and boys be made to learn, that every box and drawer and letter and book and port folio, must be left accessible, always and under all circumstances, to a loving mother's eye.

There is a wise lesson here, of infinite value, for it will save many a mother's brain from wreck, if properly heeded. Especial-



ly do we address ourselves to young wives. Don't pout. Don't shut yourself up in a room and cry by the hour for some trifling inadvertency or imaginary neglect of your husband. He has won you and now has a living to win. He has to deal in the rough world, and jostle and be jostled by rough men. He has money to pay, and to keep up his credit and his honor, he has it to earn, or having earned it once, he may have to earn it a second time by endeavoring to collect it. In these things he has daily disappointments, and severer losses. He loves you, and in that love, seeks to confine trouble to his own bosom, and thus many a time his mind is away from himself, as well as you, and any neglect of you, is a necessity, not an intention. But feed the feeling! Take counsel of passion! and you fan a spark, which lights up a disease which, but too often, locks you up in an asylum.

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### THE FRUITS OF A FALSITY.

An editorial of a Wall-street Daily, has been extensively published as an "Advertisement," conveying the impression, that several of the "editors and proprietors of the New York press" were among the "*remarkable cures*" of consumption, by Medicated Inhalation. To make the statement more specific, the family names of these persons were given.

The editor of the "*American Medical Gazette*" for September, declares, as to one of the names mentioned, that the whole statement was untrue, as the person alluded to, to wit, the editor and proprietor of the Commercial Advertiser, had been his own patient for many years, had never had consumption, nor had ever employed the Inhalationist referred to.

A person replies to the editor in the form of an "advertisement," in terms, not appropriate to this Journal, but the pith of the statement is, that in the latter part of 1853, he had an attack of *pleurisy*. After medical advice here, he went South, remained a month and returned hopeless of a cure, having "a racking cough;" "profuse night sweats;" "very bad expectoration, streaked with blood;" "losing flesh and no appetite." In February, he began the Inhalation treatment, eventually got well, and remains so to the present hour.

Every educated physician will recognize this as a description.

of the rise, progress, and termination, of a case of common pleurisy. And all controversy could easily have been avoided, if a plain straightforward statement had been made of the simple facts of the case, to the following effect:

"I, John Smith, formerly a proprietor in the job department of the Commercial Advertiser, hereby declare, that in 1853, I had an attack of pleurisy, and failing to be cured in two or three months, employed Medicated Inhalation, eventually got well, and remain so at the end of two years."

This would have been plain sailing, and would have misled no one, as no very important fact was communicated; for after all, it amounted simply to this:

"I had pleurisy, got well in three or four months, while Inhaling, and remain so."

But there is nothing remarkable here. Quite a number of persons get well of pleurisy, without doing any thing at all. Multitudes are cured of pleurisy, annually, all over the globe, by the very commonest physicians. We do not exactly see the use of publishing the cure of a case of pleurisy. It rather indicates that the Inhalationists are greedy of a cure of any thing at all, by their system. Elated to the very skies, because a man got well of pleurisy while inhaling, it being just about the time that a "pretty good case of pleurisy" ordinarily gets well of itself, especially with the aid of approaching warm weather, as in this instance.

But it is very clear, that the intended effect of the "advertisement" of this editorial "*Affidavy*," was to produce an impression, that a New Yorker, of character and standing, being one of the editors and proprietors of the Commercial Advertiser, had been cured of consumption, by employing Medicated Inhalation. This was the idea which the veteran editor of the *Medical Gazette* declared to be wholly untrue, and all the parties know it to be wholly untrue.

But as few men can calmly bear being placed in a false position, especially, when rightly done, a person, claiming to be the brother of one of the editors and proprietors of the Commercial Advertiser, exclaims:

"Whereas, it is true, I never was one of the editors of the Commercial Advertiser; but my brother is, and although I never was one of the proprietors of the Commercial Advertiser,

I was once one of the proprietors of its job department. And if I never had consumption, I had pleurisy, and got well of it, while employing Inhalation—and whereas, I, who am not, nor ever have been, one of the editors and proprietors of the New York press, but was once one of the proprietors of the job department of one of them, and got well of pleurisy while employing Medicated Inhalation—*therefore*, I am one of the editors and proprietors of the New York press, and am a case, (very true,) among “the remarkable cures” of consumption, by means of Medicated Inhalation.”

*Does any true system require machinery like this?*

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**DISENFECTANT.**—One pint of the “Liquor of Chloride of Zinc” in one pailfull of water, and one pound of Chloride of Lime in another pailfull of water. This is perhaps the most effective, theoretically and practically, of anything that can be used, and when thrown into privy vaults, cesspools, or upon decaying matter of any description, will effectually destroy all offensive odors. The cost of these substances is thirty-five cents.

We know of a better one than this. Keep every spot of your dwelling scrupulously clean and dry, from cellar to garret, and from the line fence in the rear to the center of the street in front.

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**TOOTH WASH.**—The safest, cheapest, most universally accessible, and most efficient, is a piece of White Soap, with a moderately stiff tooth brush, every morning. In addition, immediately after each meal, use simple tepid water, with a brush not so stiff, use it slowly, with a perpendicular twist, so as to remove particles of food more thoroughly from between the teeth. At the same time, twist the brush horizontally across the back part of the tongue. In this way, the smell of the food on the breath of a recent meal is at once removed. It is a bad plan to defer teeth cleaning from supper until bed time, as it only gives the accretions several hours to work their mischief.



# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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## THE EARLIEST SIGN OF CONSUMPTION.

A QUICK pulse and a short breath, continuing for weeks together, is the great alarm bell of forming consumption; if these symptoms are attended with a gradual falling off in flesh, in the course of months, there is no rational ground for doubt, although the hack of a cough may never have been heard. Under such circumstances, there ought not to be an hour's delay, in taking competent medical advice.

The vast mass of consumptives die, not far from the ages of twenty-five; and this, in connection with another fact, that consumption is several years in running its course, suggests one of the most important practical conclusions yet announced, to wit:

In the large majority of cases, the seeds of consumption are sown between the ages of sixteen and twenty one years, when the steadily excited pulse and the easily accelerated breathing, may be readily detected by an intelligent and observant parent, and should be regarded as the knell of death, if not arrested, and yet it is easily, and uniformly done, for the Spirometer will demonstrate the early danger, and the educated physician will be at no loss to mark out the remedy.

The quick pulse and short breath go together; rather "*easily put out of breath*," is the more common and appropriate expression. Ordinarily, persons breathe once, while the pulse beats four times; this is an approximative average, a general result. A person in health breathes seventeen times in a minute, and during that time, the pulse numbers sixty eight strokes. A person decidedly consumptive, breathes from twenty to twenty-four times in a minute, the pulse being proportionably rapid. A man whose pulse is among the nineties, with a breathing which

corresponds, lasting for weeks, may with great uniformity be pronounced to have unmistakable consumption. And even here, the permanent arrest of the disease is quite a probable thing, if men could only be induced to act wisely, promptly, and energetically. But unfortunately such is not the case; nine out of ten are led away with the hope that it may be something else, that it is only Bronchitis, and this is confirmed in their own judgment by two facts, they have no pain in the breast, and they triumphantly strike upon it with their whole force, as a demonstration of the soundness of the lungs; and this other feeling, equally fallacious comes to their aid, the prominent trouble is a mere tickling at the bottom of the neck, at the little hollow there. They should remember that no Bronchia are there, it is the windpipe. Bronchitis is situated in the branches of the windpipe, and it begins to divide into branches below that spot. That little hollow place is the telegraphic station, as well for the distant lungs as the Bronchia. The news comes from afar; that is the point of enunciation only. It is the news of mischief in the lungs, that something is there which requires removal, which is working harm and may breed death; and it does breed death. That very tickling at the little hollow, exciting cough for months together, is the forerunner of consumption in perhaps, at a moderate calculation, four times out of five. If a person could be amused at such a serious symptom, the physician would be, at the very indifferent, unconcerned air and tone and gesture with which the patient often announces this symptom, "Doctor, I have Bronchitis, I believe, a trifling little tickling at the bottom of the throat here; I wish you would give me something to take it away. I'm not sick at all, I feel as well as I ever did in my life, all except this kind of itching here." Upon a cross cross questioning, a large amount of undiscovered truth will be elicited in almost every instance, of symptoms dated many months and even years before. If then, a patient for himself, or for his child, has any apprehension of the disease, let the family physician be requested to notice the pulse with care and accuracy, at different hours of the day, not within half an hour of active exercise, or within two hours after a regular meal, and if the invariable report be preternatural excitement, there is ground for alarm, in proportion to the intensity of that excitement.

It has been seen how invariably the derangement of pulse and breathing go together, showing that the cause is one, and the locality the same, the Lungs. As the heart is always pumping its blood into the lungs, to present it to the action of the air, in order to render it fit for vital purposes, the faster the pumps work, the faster must the lungs work. But what makes the heart work faster? The blood in it is more impure than natural, that is, more thick, it does not flow with ease, it is sluggish, each motion of the heart does not get rid of its proper quantity, and it must work faster or drown; as the refractory poor in the workhouse, who are unwilling to work, and are placed in a large tank or tub, into which water is pumped, and they have the alternative of pumping with another pump, or drowning. This thickened nature of the blood makes itself felt in the lungs, in the same way as in the heart, with the additional effect of the formation of tubercles, and these taking up more room in the lungs, leave less room for the requisite amount of air, the person must breathe faster and consequently shorter, the result being to aggravate the difficulty. Thus it is that consumption does not get well of itself, like many other diseases, any more than a fire will go out of itself, until it has left the building in ashes, unless for the want of one of two things—a want of burning material or an artificial barrier. But in consumption, there is material, as long as there is a body; and how it is destroyed, until nothing is left but skin and bone, we need no information! The only remedy then, is the artificial barrier.

*What is it?*

But before replication is made to that inquiry, it is practically useful to go another step more remote in our inquiries in the way of a reminder. What makes the blood thus preternaturally impure in the heart, so as to lay the foundation for such vast destruction? This is answered in preceding pages, beginning at ————— where it is shown that the fundamental origin of impure, consumption-originating blood is, imperfect nutrition and the habitual breathings of a still atmosphere in-doors. And let it be painted before the mind's eye in living light, that either of these causes can alone certainly originate consumption, however wholly and completely the other may be absent. That all our care as to our food will not save us from consumption, if we habitually breathe a confined air. Nor will an active out



door life save us from consumption or other fatal disease, if we live upon improper food, or habitually eat more of the best food in the world, than the digestive functions can turn into pure nutrient blood material.

Here then, we are brought square up to the important inquiry, the prevention, the permanent arrest, or lasting cure of consumption. It is found

“IN THE FOOD WE EAT—IN THE AIR WE BREATHE.”

A perfect digestion of wholesome nutritious food, and a habitual breathing of out door air, under circumstances of proper bodily activity, is competent to cure consumption, from its first beginnings to its last stages, that is, the stage of actual decay of the lungs.

But as very few, in the latter stages, possess the energy requisite to secure the amount of out-door activity, necessary to the proper digestion of substantial food, we must go back to a point where we can secure the intelligence of the parent, acting authoritatively over the child. There must be Light and Force. There is power in concentration. And it is of interest to inquire, to which of the two causes of blood impurity, is the origin of consumption most attributable? Then, by directing most of our energies to that one principal cause, we may act more efficiently. A stream of water puts out a fire, if played on one spot, but may be wholly unavailing, if thrown over the whole building.

The consummating act of Creative Power was to make man. The consummating act of Infinite Beneficence, is his preservation. We evidently were made to people the globe; wherever we live, we must subsist. Thus we find that the stomach makes out of all things, one thing, a fluid mass, which does not materially vary in color, consistency or nature, whatever we may eat. So that in a modified sense, we can, in health, derive nutriment from almost any thing we can swallow, from the lion to the worm; from the eagle to the insect; from the tree bud to its root, whether leaf or fruit, or bark or wood. Hence then, we come to an important practical fact: In consumption a man may eat almost any thing, if judicious as to quantity. Thus it is, that uniformly, we have, in our own practice, *as a general rule*, given the broad direction: **EAT WHAT YOU**

LIKE, and which is not followed by any uncomfortable feeling within an hour or two afterwards.

It is a truth which should be kept sight of in all human maladies, that great Nature is our safest and wisest Teacher, and with an almost unerring instinct creates in us a desire for that kind of food which contains in it those elements which the body most needs at the time. An instructive illustration, occurring within a few years, may not be out of place at this point, as serving to impress an important truth on the mind :

A girl fell down a flight of stairs, receiving an injury from which it was thought she would not recover. But with the exception of hearing and sight, she did recover. For some weeks her appetite called for nothing but raisins and candy, then for several months nothing but apples were eaten. At a later period, she commenced eating maple buds, since which time she has nearly regained her former health, and at the end of three years, her sight and hearing were restored.

We knew a child, twelve months old, abandoned to die by several of the most skilful physicians of New York, from teething and attendant summer complaint. As a last resort, it was sent to the sea shore in a two hours journey ; on arriving there in a cold raw afternoon of August, the only attainable thing that seemed at all suitable, was a bowl of boiled milk, which she took ravenously, and would take nothing else for a week, improving from the first hour, and at end of a year is among the heartiest and most rugged of children. And to make the prescription more impressive, having nature still on our side, we say to those under our care :

Let no man's appetite be a guide for your stomach ; but only eat what you crave, even if it be a piece of pound cake or sole leather ; eat it in great moderation first, so as to be on the safe side, and gradually increase the quantity. On the other hand, never swallow an atom which you do not crave, for nothing nor nobody. A pig would not so violate nature. It should strike us as one of the most reasonable of inferences, that the stomach would most easily digest that which it most eagerly craved. There are morbid and unnatural cravings, but these are exceptions. We are speaking as to general rules, here and elsewhere in this volume, and it will help the reader to a more truthful appreciation of the principles advocated in these pages, if this distinction is kept clearly in view.

If then in the two great points of digestion and out door activities, the former may be, to a considerable extent lost sight of, as being, under a wise arrangement of providence, able to take care of itself, we naturally throw our whole attention to the other and only one great remedial means in consumptive disease, which is—

#### OUT DOOR ACTIVITIES.

Any train of argument may look beautifully conclusive until a missing or unbelonging link is discovered; the removal of the latter or the replacement of the former, makes sad havoc sometimes, of splendid theories. But when facts coincide with theories in the management of consumption, there is a triumph for science well worthy of being recorded. And we are led to the inquiry:

#### DO OUT DOOR ACTIVITIES CURE CONSUMPTION?

If in answering this important question, we gave cases coming under our own management, they might be questioned as to their authenticity, by reason of our personal interest in the same. So we will first give a history or two from undoubted medical authority.

EDENTOWN, N. C., *February, 1830.*

Dr. PHYSIC, *Philadelphia*—DEAR SIR:

In the month of April, 1812, after having been extremely reduced by an attack of bilious fever, I was seized with a cough, which continued, with great obstinacy and severity, until the month of November, when decided symptoms of Phthisis (consumption) began to make their appearance. I had every evening an exacerbation (recurrence) of fever, preceded by chilliness, and succeeded by copious perspiration. My cough began to be less painful, but was attended with an expectoration of mucus, mixed with pus, (yellow matter.) Before this complaint came on me, I had accepted a surgeon's commission in the army, and was stationed at Tarborough, about seventy-five miles from this place. In the month of December the part of the regiment which had been recruited, then having been ordered to Salisbury, it became my duty to repair to that place.

"Accordingly, about the middle of the month, in the situation I have described, I set out on my journey.

"In two days I reached Raleigh, without having experienced



any material change in the symptoms of my complaint. During my stay in Raleigh, the disease increased every day, so that I was obliged to remain there nearly a week, at the expiration of which time I had almost determined to retrace my steps, return home, and take my station among the forlorn and despairing victims of this unrelenting malady.

“But reflecting deeply on my situation, and recollecting that scarce a patient in a thousand had been known to recover from the disease after having been confined to bed by it, I was resolved to resume my journey, and to reach the place of destination or perish on the road. It will be impossible for me ever to forget the effort I had to make in pursuing this resolution. On a cold and blustering morning about the 20th of December, weak and emaciated, having been literally drenched in perspiration the night before, I ascended my gig and proceeded on my journey. The first part of my ride, this day, was excessively irksome and fatiguing. Every hovel and hamlet on the road seemed to invite me to rest, and to dissuade me from the prosecution of my undertaking. Often and anxiously did I wish that my disease had been of such a nature as to allow me to indulge in the inclination I felt, to desist from motion. But I continued my ride for three hours, when I found it necessary to stop for a little refreshment. While dinner was preparing, I lay down on a bed to rest. It was, perhaps, an imprudent act. Never was a bed so sweet to the wayworn and exhausted traveller, as was this to me. I lay on it for an hour, wrapped, as it were, in elysium. When summoned to dinner, though sleep was fast stealing on me, and inviting me to be still, I arose and attended, and after having made a very moderate meal of very common country food, I resumed my ride, and at night, about half past six o'clock, arrived at Hillsborough, which is distant about 36 miles from Raleigh. The inn to which I had been recommended was unusually crowded, and I had to accept of a room that was out of repair, the window-sashes rattling in their casements, and the wind passing through the sashes in several places. In such a chamber, at such a season, and in the situation already described, was I quartered for the night. To my surprise, however, I had a better night's rest than I had had for several weeks, and less perspiration, and coughed less than I had for a month before.

"In the morning, considerably refreshed, I proceeded on my journey, and travelled in a foggy misty atmosphere full 40 miles; the next day about 35, and on the 4th day about 12 o'clock, I arrived at Salisbury. On my arrival, I heard it mentioned as a matter of astonishment, that a man in my situation should think of travelling in the cold and inclement season of winter; much more astonishing that I should venture to approach the mountains at such a period. But I had taken my resolution, and was determined never to relinquish it while I had power to walk or ride. The regiment to which I was attached, was encamped about four miles from the town of Salisbury. To this place I tasked myself to ride twice every day, a duty I regularly performed in the coldest weather until I left the service.

"Early in January the officer in command received orders to repair with his regiment to Canada. While preparations were making for that purpose, believing that such a climate would be too severe for me, and that I must of course soon cease to be useful to the Government, I addressed a letter to the Secretary of War, soliciting permission to retire from the army. This request was promptly and kindly granted to me. In February, 1813, I commenced the practice of my profession again in this place, and continued to attend to the most laborious duties of it at all times of the day and night, in rain, hail, snow, storms, and sunshine, whenever I was called on, for eighteen months.

"At the end of that time, I had lost my hectic fever, night-sweats, purulent expectoration, and my cough had nearly left me; my chest had recovered its capacity of free and easy expansion, and the ulcers in my lungs had entirely healed. Many who read the foregoing statement, will no doubt be curious to know what medical means were used as auxiliaries in the cure of this very alarming state of disease. It would not be in my power to satisfy curiosity on this point were it a matter of any importance, which I conceive is not the case, *the complaint having been cured by hardy, invigorating exercise, continued without interruption in every variety of temperature and weather.*

"That palliatives of different kinds were resorted to at various periods, must at once be supposed, but I do not consider it a matter of consequence to name them, as they were such as would readily suggest themselves to physicians of every grade of skill

or intellect, and never produced more than a temporary alleviation of symptoms. Perhaps it may be material to state, I never used opium in any form whatever, and that I never incautiously wasted the resources of my constitution by depletory, or debilitating means. When symptoms of high arterial excitement occurred, which would sometimes be the case, it was my practice to abstain from strong, high-seasoned food, from all fermented and spirituous liquors, and from active exercise until they subsided. By this negative mode of management I generally succeeded in removing inflammation without materially impairing the energies of my system; and on the increase of the purulent discharge, subsequent to such inflammatory appearances, I betook myself again to my exercise, and ate and drank everything I wanted. I always found that the inconvenience produced by a full meal, yielded very soon to horse exercise, and that I generally coughed less while riding than at any other time. The hectic paroxysm was generally interrupted, and sometimes cut short by a hard ride, and often, very often, during the existence of my disease, have I checked the exhausting flood of perspiration, and renewed my strength and spirits, by turning out of bed at midnight and riding a dozen miles or more; many a time, too, have I left my bed in the early part of the night, wayworn with coughing, restlessness and sweating, for the purpose of visiting a patient, and after having rode an hour or two, returned home and slept quietly and refreshingly for the remainder of the night.

“Another thing which I remarked in the course of my experience in the disease was, that some of the most profitable rides I ever took were made in the coldest and most inclement weather, (air dense and plenty of oxygen for assimilation,) and that scarcely in any situation did I return from a long and toilsome ride, without receiving a sensible amendment in all my pulmonary complaints. In short, sir, were I asked to state in a few words the remedy which rescued me, I should say it was a life of hardy exercise and of unremitting toil, activity, and exposure. With pectorial medicines, or those articles or compositions denominated expectorants, I seldom meddled in my own case; without opium, which from a constitutional peculiarity, I have not been able to take for many years, I found them too debilitating; and with it, had I been able to use the



article, I should not have been disposed to take them, lest their effect in disposing to rest and inactivity might have operated against the course I had prescribed for myself, and from which I expected relief.

"It remains for me to mention another agent which I think excited a very curative influence upon my disease, and that is singing. In first using this remedy it was my custom to sing in a low tone, and not long at a time, so as not to occasion much pulmonary effort. But by degrees I became able to sing in the most elevated tones, and for hours together, allowing myself only such intervals of rest as the lungs required to obviate injurious fatigue. So long and so frequently did I repeat this act in the course of my disease, that the exercise of singing became so strongly associated, that as soon as I mounted my horse or ascended my chaise, I found myself humming a tune, and often in my lonely rides through the country, at late and unseasonable hours of the night, have I made the woods vocal with the most exhilarating music. Singing seemed always to have the effect of clearing the bronchial passages, of opening the chest, and of giving a greater capacity of motion and expansion to the lungs. [The Doctor was killed by accident, in 1850.] "Yours, etc., JAMES NORCOM."

Dr. Norcom mentions a case as having occurred in 1810, which in 1830, twenty years later, was wholly free from any disease of the lungs. All this patient did, was to ride ten miles a day, gradually increasing to twenty miles a day, and by a continuance of exercise, was eventually restored to perfect health. All the medicine this man took was tincture of digitalis; but as it is now generally acceded that this remedy is worthless in consumption, the cure must be attributed to the exercise, just as the following case as given by Dr. Stokes, whom we have personally known at his own home in Dublin; and whom we found to be, as is universally accorded by the profession, among the very foremost of living medical minds. The case was first reported in one of the British medical periodicals in 1854, and republished here in April of the succeeding year.

"Some years ago I saw a gentleman who came to town laboring under all the symptoms of well-marked phthisis. The disease had been of several months' standing, and the patient *was*

a perfect picture of consumption. He had a rapid pulse, hectic, sweating, purulent expectoration, and the usual *physical signs* of tubercular deposit, and of a cavity under the right clavicle. I may also state, that the history of the disease was in accordance, in all particulars, with this opinion. I saw this patient in consultation with a gentleman of the highest station in the profession, and we both agreed there was nothing to be done. This opinion was communicated to the patient's friends, and he was advised to return to the country. In about eighteen months afterwards, a tall and healthy-looking man, weighing at least twelve stone, entered my study with a very comical expression of countenance: "You don't know me, Doctor," he said. I apologised, pleading an inaptitude that belongs to me for recollecting faces. "I am," he said, "the person whom you and Dr. — sent home to die last year. I am quite well, and I thought I would come and show myself to you." I examined him with great interest, and found every sign of disease had disappeared, except that there was a slight flattening under the clavicle.

"Tell me," said I, "what have you been doing?" "Oh!" he replied, "I found out from the mistress what your opinion was, and I thought as I was to die I might as well enjoy myself while I lasted, and so I just went back to my old ways." "What was your old system of living?" said I. "Nothing particular," he said, "I just took what was going." "Did you take wine?" "Not a drop," he replied, "but I had my glass of punch as usual." "Did you ever take more than one tumbler?" "Indeed I often did." "How many: three or four?" "Ay, and more than that: I seldom went to bed under seven!" "What was your exercise?" "Shooting," he said, "every day that I could get out." "And what kind of shooting?" "Oh! I would not give a farthing for any kind of shooting but the one." "What is that?" "Duck shooting." "But you must have often wetted your feet." "I was not very particular about the feet," says he, "for I had to stand up to my hips in the Shannon for four or five hours of a winter's day following the birds." So, gentlemen, this patient spent his day standing in the river, and went to bed after drinking seven tumblers of punch every night; and if ever a man had recovered from phthisis he had done so when I saw him on that occasion. Suppose now that he had been confined to an equal temperature

and a regulated diet, and had been treated in all respects *secundum artem*, what would have been the result? Any of you can answer the question. In point of fact, this very treatment had been adopted during the first three months of his illness, and his recovery may be fairly attributed to the tonic and undepressing treatment which he adopted for himself, and which his system so much required, to enable him to throw off the disease."

In this case of Dr. Stokes, it should be remembered first, that he is one of the best judges of consumption in the British nation, and that he considered it hopeless of cure. We must also in this, as well as in the case given by Dr. Norcom, attribute the cure to the exercise in the open air, and not to potations of punch. We have had, in our own practice, a variety of cases similar to the above, and complete and permanent recovery took place without resort to digitalis, or whiskey, nor to an atom of nauseants or alcoholic preparations of any sort. It can not fail to strike the reader with peculiar power, that when under a certain variety of treatment a person recovers from a particular disease, but that in that treatment one element is always present largely under all circumstances, while as to the other elements there is great diversity as to combination, as well as to their very nature, we are obliged to conclude that restoration depends on the one large ever present element, and that the other elements, various in nature, quantity, and combination, are without any material efficiency.

A. P., a lawyer poet of some renown, a native of New England, a sixth child. His parents had died of consumption, all his brothers and sisters as they approached the age of twenty-one, paled away and died of the same disease. No one of his neighbors looked for any different result as to him, and beginning to grow feeble in his twentieth year, and being the last of his family, with dear associations around the home of his childhood, he, in utter recklessness, penetrated the forests of Arkansas, lived a hunter's life, camped out for weeks and months together, and now, at the end of twenty years, and in perfect health, weighs over, at our last report, a hundred and seventy-five pounds.

Gregg, the author of "Commerce of the Prairies," for some months preceding 1831, could scarcely walk beyond his chamber, from a complication of chronic diseases, unable to ride on



horseback, he left Missouri for Santa Fe, in a carriage, could saddle his own horse in a week, and at the end of a quarter of a century is, we believe, an official, under our Government, in some of the islands of the Pacific Ocean.

On the tenth of June eighteen hundred and forty-eight, R. B., aged twenty-eight, slender, six feet high, lacking half an inch, a New Orleans merchant, called upon the author for medical advice. He had weighed one hundred and sixty pounds, now one hundred and eighteen, pulse one hundred a minute, breathing twenty-five, most drenching night-sweats which nothing could control, pain in the breast. There seemed to be a large collection of matter in the hinder part of one lung, and steadily accumulating; the pain became incessant, and almost insupportable. His cough was constant. He could not cough without pain. He had piles so badly that he could not sit down without pain, while the pain in his breast would not allow him to lie down in any natural position. He literally staggered across the floor when he attempted to walk. He could get no rest at night, and we began to fear for his mind.

Under all the circumstances of the case, we advised him to start instantly for Canada by railroad, so as to get there at once, and then to travel on horseback until he got well, and to correspond with us in the mean time as to modifications of treatment in his changing condition.

He reached Niagara Falls in safety, but on his arrival had a leg bone fractured by the kick of a horse. To show his own views of his condition he wrote: "I hope to spend the few days I shall live out here, in making a perfect preparation for that place where our state is invariably and forever fixed."

Six months later I met a gentleman in the streets of New Orleans so much like my former patient in general features and form, that I thought him a brother, but it was the man himself, just returned in a ship from New York. He seemed in every respect well. He was one of the most grateful of men. In the language of a member of a mercantile firm, who had introduced him to me, his recovery seemed "almost miraculous."

D. H. called for advice July tenth, eighteen hundred and forty-four. Pulse ninety-two, constant pain in the breast, had frequent spittings of blood, as much as a pint at a time, with various correlative symptoms.

In endeavoring to find out his business relations, so as to adapt the advice to them as far as practicable, I found he could change his present occupation, and obtain the office of Sheriff; which, among other things, I advised him to do by all means.

Some six years later he wrote to me voluntarily, that he considered himself in perfect health. That he had done enough to kill a dozen men, had ridden through the country day and night, winter and summer, regardless of all weather, after having to walk for miles in slosh and snow half leg deep, and not only did nothing seem to hurt him, but he got better in spite of his exposures.

David Brainard, the great missionary, while a student at Yale College in seventeen hundred and forty-two, was expelled for what he considered an unjust cause; still it had its depressing effect upon the mind, while his body, exhausted by repeated hemorrhages from the lungs, seemed to be sinking under the general disease. But determining to be useful, he obtained permission to preach, went among the Indians, lived twelve months first in a wigwam of his own making, and then in a cabin, and all the time with returning health, but unfortunately returned to civilized life and its habits, his symptoms returned, and he died of consumption towards the close of seventeen hundred and forty-seven. There is but little doubt that a continuance of Indian life would have wholly restored him.

A few years ago a gentleman was declared by the best and most skilful examiner of the lungs, to have partial decay in the right breast, with the ordinary attendants of night-sweats, distressing cough, spitting blood, emaciation and debility. On consulting me, I advised him, as the only certain mode of recovery, under the circumstances, to purchase a farm in the West, and convert it into an extensive fruitery. This was in September. He at once began to carry out our suggestions, and without wearying the reader with minute details, he wrote us from his Western home late in November: "I could not have believed that so great a change could have taken place in so brief a period. I have superintended the setting out of some two thousand fruit trees, working more or less myself all the time, sometimes standing on the ground for hours in a drizzling November rain, with an umbrella. The roof of my cabin is de-

fective, so that wherever I place my head, and there is a leak anywhere, it is sure to find me out."

And, most marvellous, with all this improvement he returned to his family in Philadelphia to spend his Christmas time, without consulting me. I wrote him at once, "You have made a great, if not fatal, mistake. I advise you by all means to return at once to your occupation in the West, and remain there until perfectly restored." And such was his determination. But, unfortunately, not being under any pecuniary necessity to labor, having nothing to do but to eat and drink, and loll about on chairs and sofas, he soon began to imagine that the weather was too cold, and that he would defer it until spring. The second and the third time did he try the out door life with surprising results, but with amazing infatuation he lingered around home, and all the symptoms returned, with aggravated power, and on going to the out door activities for the fourth time he found that all his recuperative power was gone, there was nothing to build upon, and he died. He was our brother.

On the twenty-fourth of April, eighteen hundred and forty-nine, D. W. M. wrote from Georgia for medical advice. The prominent symptoms were hacking cough, soreness in the centre of the breast, quick pulse, cold extremities, constipation, narrow chest, from a consumptive family.

This case was brought to remembrance by a letter, dated January 18th, 1856:

DEAR SIR,—I frequently see in the papers extracts from "Hall's Journal of Health." The pieces sound like an old benefactor of mine some years ago. If you are the same man, I can say something of your system of treating pulmonary diseases, which will be of much service to the afflicted, and of interest to you. I have been raised from death to perfect health. If you are my physician you will remember my case. I am at my old trade of bills and answers, and have no thought of turning doctor. Yet I am disposed to think that if I were to turn my attention to the curing of pulmonary ailments, I could have some success from the light which you and my own experience have given me.

The great trouble in the practical operation of your system lies in the obstinate indifference and total want of thought of most invalids. It is next to impossible to get people to accept



the truth that their own reason and heroic perseverance in the employment of remedial means, must co-operate with the physician. The vast world of human beings are mere machines. They are deaf to all the whispers of nature. Men are now as they were at the foot of Sinai, believe in no Divinity unless it assumes a visible and tangible form. If they could be prevailed upon to think a little, they would see that oils and inhalations and nostrums can never expel a disorder which comes from physical inaction and the want of pure air. I am indebted to your suggestions for the little common sense I have, in relation to the preservation and restoration of health. I have never ceased trying to impress upon other sufferers the truths to which I owe my life and the enjoyment of its blessings. But I need not say to you that my lectures are mere sound to most persons. They may be willing to assent to the truth, but when it comes to acting in a way not prescribed by custom, they are, like monkeys, apt enough to do like others around them, but incapable of original thought and action.

I have seen no man outside of a coffin who was as low as I was, several times since I received your prescription. I have followed your advice till I got well, and then relapsed through imprudence, and want of thought. At last, I saw that the next relapse would put me beyond resuscitation, I began to think to despise custom, and to follow nature. I am now restored, but do not cease to work.

But in spite of the insanity of the suffering world, I trust you will continue to find a few favored spirits who will joyfully accept your light, and return to health and happiness. Pardon me for thus boring you, and also for feeling towards you as a brother, certainly as your friend."

The above letter is valuable—every line of it is suggestive; it was volunteered, not written for pay or publication. Not written in the excitement of the first month's improvement, nor when it was undecided whether the benefits were reliable and permanent, but after seven years' testimony to a solid improvement, a permanent restoration. This communication is valuable also, not as being the production of John Smith, "his mark," or of some down-trodden child of poverty, whose heart is carried away with gratitude for the slightest attentions, the more impressive from their infrequency, but it is the sponta-

neous expression of a professional man, of a lawyer, whose talents have made for him a name and a fortune. If there is any one practical truth more important among the many than another, it is this: The continuance of remedial means until long after the health seems to be fully restored. It was the neglect of this, which proved fatal in the case preceding this last.

The mode of treatment in this case was first, the use of the ordinary medicines employed by educated practitioners to restore the digestive functions, and the circulation, to their natural condition, this was done in a short time, and then, and after, the *only* means were out-door activities, with the usual attention to the daily habits and practices of life. On the fifth of July, eighteen hundred and fifty-six, I saw this gentleman for the first time. He reported himself to be, and appeared to me to be, in the enjoyment of good health.

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## OUR DAUGHTERS

ARE the hope of our country's future. Their physical, moral and domestic education, are of an importance which no array of figures can express, which multitudes of ponderous tomes could not adequately portray.

As is the mother, so is the man. If she be a woman of physical vigor, a high guaranty is given of healthy children. If her moral character is pure, formed in the mould of Bible piety, we may anticipate for her offspring, lives of the self same piety, with its benevolent influences spreading far and wide, from all their habitations.

If the mother in her domestic relations, be a pattern for all that is cleanly and systematic, and punctual and prompt and persevering, with womanly dignity and lovingness pervading all, then may we look for every son of such a woman to be a man of mark for his time, and for every daughter, to become a wife well worthy of a king.

When such destinies hang upon the future of our daughters, ought they to be hurried from a loving mother's side at seventeen, at fifteen, at twelve, to the purchased care of a governess? To the herded tuition of fashionable boarding schools, where glitter and superficiality and empty show predominate; where

nothing that is radically useful and good is thorough; where associations are inevitable, with the children of the parvenue, as well as with the scion of the decayed aristocrat, thus exposing the pure heart to the withering and corrupting examples of mere pretence and of baseless pride?

The theatre, the ball-room, the sea-shore, or the Spa—are these the schools to mould aright the character of the girls who are to be the mothers of the next generation? Is the heterogeneous weekly newspaper, the trashy monthly, the “last novel,” be it from whom it may—are these suitable text books to form the principles of her who is so soon to become the wife, the mother, the matron?

We trust these suggestive inquiries will arrest the attention and command the mature reflection of every parent who reads this article.

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### LIQUOR DRINKING,

As an habitual thing, not only impairs the health of the drinkers themselves, but entails scrofulous disease on their children as to body, and imbecility as to mind; as witness of the latter, Asylum reports are full abundant; and of the former, every day's observation tells the tale.

It is useful, therefore, to inquire, and to point out, now and then, some of the ways in which drunkards are made. An impressive incident is given in the *New York Evening Post*, which ought not to be permitted to perish with a daily paper.

A gentleman, a few months married, on coming home one evening, tired and depressed from a long summer day's toil, having dined in his office from press of business, found his young wife in a rocking-chair, slip-shod, in a soiled morning-gown, one leg over the knee, reading a novel.

“Why Fanny, not dressed yet! what have you been doing all day?”

“O, I have been reading this book, and it is so interesting; there is only one chapter more. Please ring the tea-bell; I am so tired, and it is too warm to be dressed up.”

“But before we were married, I never found you not dressed.”

“O! then I dressed according to the company, and do so still.”

Being discomposed, he thought he would take a short walk



to dissipate his unpleasant feelings, and soon passing a cheery, well-lighted room, he entered. It was a debating-club; he found several of his acquaintances there, *all married men!* Falling into conversation with them, the evening passed rapidly.

It was a week before he spent another evening out. But being annoyed at the continued slovenliness of his wife, he left her to her novel and slipshod shoes, and became a regular attendant at the debating-room, the "exercises" of which, uniformly closed with various mixtures of brandy and water for purposes of imbibition. In due time, the once exemplary husband became a hard drinker.

We know a case of some resemblance:

An up-town gentleman, living in his own house, who never went out alone after tea, had been greatly pressed all day in meeting some bank calls, which to him were heavy and unusual. He came home late in the evening in a state of exhaustion. And most unusual for him, he did not go down to tea, but stretching himself on the sofa, and feeling as if he were about to have a chill, asked his wife, who was sitting by the fire, if there was any such thing as brandy in the house; and if so, he would like to have a glass of brandy and water. She left her seat, saying she was very tired, but would get some for him. After waiting a full half hour by the clock, she returned, saying she had been talking with the cook about to-morrow's dinner, but that she would get the toddy if it was still wanted. Feeling anxious to keep off the chill, and not wishing further delay, he said to her it was of no consequence; and taking his hat, went into the street, and stepping into the first grocery he came to, for the first time in his life, paid for a glass of liquor. It was just dark as he came out of the den, but the chill came on him in the street, with several days' sickness succeeding.

Whether that man will die in the gutter, a sot and an outcast, no mortal can tell. But if he does, it is not difficult to answer the pregnant inquiry of the *Evening Post*,

#### WHO'S TO BLAME?

While we do not deny that men fall into bad practices from want of principle and from yielding themselves to the gratification of evil appetites and passions, it cannot be denied, that

pecuniary, moral, social and domestic ruin, is properly laid at the door of a wife, who, as a girl, had two curses :

First, The curse of an education at a fashionable boarding school or "Institute."

Second, The curse of having means to revel in novel reading.

And we wish here to express our fullest conviction, that Female Boarding Schools, *as generally conducted*, are properly denounced by some of the best medical writers, as the hot beds of moral corruption and physical degeneration ; and that they wholly unfit their pupil, for the positions which they are destined to occupy in subsequent life.

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### PERSPIRATION,

Is the transfusion of water from the interior of the body, through the skin, to without us. This transfused fluid is not pure water, it is saltish to the taste, and it conveys, is the carrier of, a large amount of various impurities out of the body ; it is one of the scavengers of the human frame. If the passage ways, the hose-pipes, through which the perspiration is conducted, are closed, these impurities are retained, are remixed with the blood and the whole mass of it becomes impure from that cause within two minutes and a half ; and every two minutes and a half the impurity is more and more concentrated, and so rapidly does this corrupting process go on, and so deleterious are its effects, that if the whole of them are kept closed, by any gummy substance, or we are completely enveloped with an India rubber garment, we would die in a few hours..

*Moderate exercise* keeps these passages open, hence those persons who are moderately exercising all day, whether in or out of doors, are the longest lived, the world over. This moderate exercise is to the body, what a fire engine or a common pump is in practical life, it keeps the fluid passing along, and as it passes, washes us clean of all impurities.

A quart of water, laden with concentrated impurities, passes through the skin of a healthy person every twenty four hours, hence the necessity of keeping these sluices of the system always in operation, by moderate exercise, and their extensive openings free, by the strictest habits of thorough personal cleanliness.

This one idea, of keeping the pores of the skin steadily open by means of habitual moderate exercise and strict personal cleanliness, would, if generally practiced, contribute more to human happiness than tons of physic or millions of money.

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## SOUTHERN CLIMATE.

It is a standing direction to go to a warmer climate in threatened or actual consumption.

Warm weather takes away the energies of the healthiest among us, and the universal experience of physicians and patients is that it debilitates consumptives greatly. If warm weather at home debilitates, how can it fail to debilitate when away from home?

The chemist knows that there is more nutriment in a pint of cold air than there is in a pint of warm air, because it is more condensed. It is a conceded point in consumption that the larger the quantity of air the patient can consume the greater are his chances of recovery. The fewer lungs he has, the more reason there is that he should consume the most concentrated and purest air there is. Besides the rarefaction of a Southern atmosphere, it must necessarily be loaded with vapor, and partly so with miasm, the fruitful cause of violent diseases. These suggestions will bear study.

In some liver affections, the person loses flesh, pales away and with more or less cough, the friends become alarmed, and fear that he is going in a decline. He is sent South, and relief from business cares, change of air and scene, and food, and habits of life, soon restore him, and he returns home a well man. And, like the drawing of the highest prize in a lottery, the one success sends thousands on the same errand, to meet with a hopeless failure, for, in the first case, it was a disease of the liver, which readily yields to the remedy, because it was applicable, but in the other case it was a disease of the lungs, which, if in the advanced stages is rendered more speedily and certainly fatal. In forming consumption, out-door activities abate all the symptoms, and the patient hurries home, feeling well, but not having kept up these activities long enough, the tendency to disease of that kind has not been fully broken up,



a habit of health has not been established, and slight causes bring a return of the symptoms, and you see such persons going to the South every winter, until the system loses its power of recuperation from these fitful efforts, and the final result is "died of consumption" the very case that had been noised about a few years before as having been cured of consumption by going to the South. Thus it is that the gross error is kept alive, and is almost a universal belief. A few years ago, a gentleman of note sufficient to have his movements chronicled in the papers, left home for a throat affection, with a view to spending a winter in the South. Circumstances led him to call on the author for advice, in this city, and he returned home, and is in good health to this day. But shortly after his resumption of professional duty it was announced in the papers that this gentleman's visit to the South had fully restored him.

It is a significant fact, that the British government sends its consumptive soldiers from its Southern stations towards the North. The reader is referred for statistical statements on this subject to *Bronchitis and Kindred Diseases*, 8th edition.

Very much has been said of Italian skies, and of the South of France, but the simple fact that the natives of these localities do not reach the average of human life which prevails in England and more Northern latitudes, is an unanswerable argument against the salubrity of those far-famed localities.

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### DIETETIC ECONOMIES.

As winter is approaching with its pinchings of the poor, it may be well for many to study, what articles of food are the most nutritious and cheapest; that is, what kinds of food will go farthest for the least money. Not a few in our large cities lay the foundation of incurable and fatal diseases, by being stinted in their food, and who would not have been stinted, had they expended what money they had in the most judicious manner. The ignorance and inconsiderateness of the poor is sometimes amazing. The ladies of the Widows' Aid Society, who do so much for humanity every winter, have found it expedient to refuse giving money to any of their beneficiaries, but ascertain their actual wants, and give them orders for such articles of food as are deemed best. They found that when money

was given, it would be expended for tea and coffee, and fine flour for the luxuries instead of the necessities of life. We trust the following table may be of practical advantage to this humane society, as well as to many poor, and prudent and worthy families in this, and other large cities and towns. We believe a man feels as happy after a plain dinner, as after a luxurious one; certain are we, that he sleeps the sounder that night and feels the better for it all next day; all the advantage to the luxurious liver, is in the transient passage down the throat.

1 lb. Cucumbers, at — per doz., yields — per cent of nutriment,	-	-	-	-	-	-	-	2 1-2
" Melons,	-	-	-	-	-	-	-	3
" Turnips,	-	-	-	-	-	-	-	4 1-2
" Cabbage,	-	-	-	-	-	-	-	7 1-2
" Carrots,	-	-	-	-	-	-	-	10
" Beets,	-	-	-	-	-	-	-	15
" Apples,	-	-	-	-	-	-	-	16
" Peaches,	-	-	-	-	-	-	-	20
" Potatoes, at 75c. per bus. or 1 1-4c. per lb.	-	-	-	-	-	-	-	22 1-2
" Cherries,	-	-	-	-	-	-	-	25
" Grapes,	-	-	-	-	-	-	-	27
" Plums,	-	-	-	-	-	-	-	29
" Oat Meal, at \$4 per cwt. or 4c. per lb.	-	-	-	-	-	-	-	75
" Rye Flour, at 7 per bbl. or 4c. per lb.	-	-	-	-	-	-	-	79
" Rice, . - 5 per cwt. or 5c. per lb.	-	-	-	-	-	-	-	86
" Barley Meal 3 per cwt. or 3c. per lb.	-	-	-	-	-	-	-	88
" Wheat Flour, 10 per bbl. or 5c. per lb.	-	-	-	-	-	-	-	90
" Corn Meal, 3 per cwt. or 3 1-2 " "	-	-	-	-	-	-	-	91
" White Beans, 2 per bus. or 4 1-2 " "	-	-	-	-	-	-	-	95

As to the blanks above, any housekeeper can weigh the articles, and by comparing the price per bushel or dozen, with the amount of nutriment yielded, can determine at once, the relative value as a food. But it will be seen at once, that white beans, whole or split peas, hominy, oat meal, corn meal, samp, hulled corn, crushed wheat, rice, are among the cheapest, most wholesome and most nutritious articles of food, and are alike recommended to those who want to be economical, and those who want to be healthy. If fruits were largely used with the above diet, either baked, if green, or stewed when dried, both the digestion and health would be greatly improved, to say nothing of the agreeableness of the addition. Not one person in

a thousand has any adequate idea of the value of fruits as an article of diet. A thousand bushels of grapes and apples should be grown where one now is, especially as considering the outlay and labor, they are the most profitable of all crops.

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### LONG LIFE.

The physiological law of animal existence is, that the duration of life should be at least five fold that of growth. The horse is four or five years attaining his full growth, and lives twenty-five years. The ox lives fifteen, and the dog ten years. The cat lives six times the growing period; the rabbit eight. Men usually attain their growth at about twenty years of age, and yet, comparatively few, reach four score years. More than one-half of all who are born, do not attain the age of twenty.

Being made to live an hundred years, it is a sad reflection, that nine-tenths die before they reach the half-way house; before half the work of life is done. This result is owing to three main causes:—

First. To artificial modes of life.

Second. To over-indulgence of the appetites and passions of our nature.

Third. To the wearing ambition, to the wasting anxieties, to the depressing cares of life.

A cultivated intelligence, and a well informed conscience, and these only, are competent to remove these causes of the premature decay of our race. But mark—a man must be conscientious, as well as intelligent. He must be wise to know what is duty; he must be moral, to impel him to its discharge.

The secret of long life is given in the short history of one who, in his eighty-fourth year, was the picture of a mellow old age, and bade fair to live twenty years longer. SHARON CARTER, of Philadelphia, at that great age, had rarely been sick. His life was one of industrious out-door activities. He traveled much, always on foot, slept with his window wide open, in all kinds of weather, and maintained a cheerful equanimity.

Therefore, in the beautiful language of that ripe medical scholar, Dr. Thompson, of London,—Let our education be so conducted, as to train the mind for tranquil superiority to passing cares, and to qualify for the exhilarating occupations of a useful life.



# HALL'S JOURNAL OF HEALTH.

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OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE  
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES  
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

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[NO. XII.

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## MEN WANTED.

Passing through the Bowery some time ago, a flag was observed, extending over the side-walk, in large black letters, "MEN WANTED."

So they are; wanted everywhere; for the pulpit, for the press, for the judge's bench and the halls of legislation. In our opinion, it requires a man to do anything well, to black a shoe, construct a locomotive or build a ship; men of mind and men of body; stout men, strong men, men of vigor and of high health are "wanted."

But the object for which "men" were "wanted" at the place above, was enlistment as soldiers for the United States Army. All over the world the best specimens of physical humanity are selected for the army. The halt, the lame, the deaf, the blind, the little, the sickly, the deformed, are turned off with contempt by the inspecting officer. Of such importance is this physical perfection in some despotic countries, that boys are purposely trained by all sorts of gymnastic exercises, until their feats of agility are scarcely surpassed by the professed circuit rider or rope dancer.

So it seems that tyrants and despots are the first to perceive the value of physical training for developing the highest capabilities of man.

But if it is thought of such importance to have well-developed men for purposes of killing their fellows, it might be well to inquire if it would not be advantageous to train men to high bodily health and physical perfection for better callings and for nobler purposes. How long will it take to teach the world, that physical perfection and mental power of the highest order

go hand in hand. We cannot say that the world is any the better for the *whole work*, of any mind that operated through a sickly body.

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### "A GLASS OF BRANDY

Can't hurt anybody! Why I know a person, yonder he is now, on high change, a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now, at the age of fifty odd, he has the quick elastic step of our young men of twenty-five, and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper, with plenty of champagne, and more than that, he was never known to be drunk. So here is a living exemplar and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effects of a temperate use of good liquors."

Now it so happened that this specimen of safe brandy drinking was a relation of ours. He died in a year or two after that of Chronic Diarrhœa, a common end of those who are never drunk, nor ever out of liquor. He left his widow a splendid mansion up town, and a clear five thousand a year, besides a large fortune to each of his six children; for he had ships on every sea and credit at every counter, but which he never had occasion to use. For months before he died—he was a year in dying—he could eat or drink nothing without distress, and at death, the whole alimentary canal was a mass of disease; in the midst of his millions, he died of inanition. That is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children, which we did not mention. Scrofula has been eating up one daughter for fifteen years; another is in the mad-house; the third and fourth of unearthly beauty, there was a kind of grandeur in that beauty, but they blighted, and paled and faded, into heaven we trust, in their sweetest teens; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them is weak as water. Why, we came from the dissecting-room and made a note of it, it was so horrible——

A gentleman of thirty-five was sitting on a chair, with no specially critical symptom present, still he was known to be a "Dissipated young man" as the saying goes. He rose, ran fifty feet, fell down and died. The doctors see a beauty in death, the chance of cutting up a fellow and looking about for sights. The whole covering of the brain was thickened, its cavities were filled with a fluid which did not belong to them, enough to kill half a dozen men with apoplexy; a great portion of one lung was in a state of gangrene, and nearly all the other was hardened and useless; blood and yellow matter plastered the inner covering of the lungs, while angry red patches of destructive inflammation were scattered along the whole alimentary canal. Why, there was enough of death in that one man's body to have killed forty men. The doctor who talks about guzzling liquor every day, being "healthy," is a perfect disgrace to the medical name, and ought to be turned out to break rock for the turnpike for the term of his natural life at a shilling a day, and find himself.

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## SUGAR AND TEETH.

In a previous number it was stated that pure sugar and candies, having no residue, could not, by lodgement about the teeth, injure them; and that if used in moderation, neither sugar nor candies were prejudicial to the teeth or health of young children or grown persons; that there was more or less sugar in all vegetable food; but as concentrations were liable to abuse, we advised that they should be taken at regular meals.

The *Medical Journal* of Charleston, S. C., states the conclusions of M. Larez:

1st. Refined Sugar injures teeth, either by immediate contact, or by gas developed in the stomach.

2d. That a tooth soaked in sugar water, becomes jelly like, from the sugar combining with the lime of the tooth.

To which the *Scientific American*, good authority in cogs and pulleys and piston-rods and all that, dogmatizes thus: "The foregoing conclusions are correct, and candies and condiments should be avoided, especially by children. Maple Sugar renders the teeth sensitive."



The whole statement is based on the assertion, that a tooth put in a saturated solution of sugar becomes gelatinous. This is not denied. But it is no argument. The gastric juice begins to eat up the stomach, as soon as a man dies. But we know that the gastric juice has no injurious effect on a healthy living stomach. What injures a dead tooth, may have no effect on a living one. The argument from the living to the dead; from the hospital to the private-house; from the rich to the poor; from the tropics to the poles; from the healthy to the diseased; from animal phenomena in the natural state, to those presented when agonizing under the knife or virulent poisons, has strewn multitudes of delusions throughout the whole of medical literature. If an isolated case were worth anything, we can state for ourselves, that we ate all the sugar we could get while a child; and now, use "lasses" three times a day, and we think our teeth will compare favorably with those of any other person, on our side of forty-five. It is general ill-health which makes us toothless before our time, induced by over eating and under exercise, by hot bread, and late and large suppers. Away with your single hobbies, gentlemen. Widen your views.

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### NO COMPASS AT SEA.

It is a boon of priceless value, to have an unfaltering religious belief. One of the most affecting incidents in the history of the Divine Redeemer, occurred, when looking over the multitude, he was moved with compassion on them, "because they were as sheep having no shepherd."

That state of mind which no gold can purchase, whose value no costliest gems can express, which finds perfect repose in contemplating the present individual condition of humanity, and its future irrevocable destiny, in the expression, "The Judge of all the Earth will do right!"

Such a state of mind we say, bears with it, a sweetness of comfort, worth more than all worlds. And fortunate beyond computation is that child, whose reverence for Scripture teachings has become so incorporated with its very nature, that even in mature life the Ultima Thule as to duty and morals is, "*The Bible says it.*"

Seldom have these views had a stronger corroboration than in a meeting which we attended lately in this city. A "Shaker" was to discuss the doctrine of celibacy. The room was well-filled. The Shaker was to speak ten minutes, and any one else might reply for the same length of time. In all that assembly of men and women, we failed to discover one single countenance which indicated composure. There was an expression of anxious unrest, so general, that we were moved to pity. The women had a kind of he-look, which was grating to our feelings. There was only one female face there, to which we could turn for relief, which was found in a certain benignity of expression, which eventually cleared away that "first impression," of one of the ugliest, little, old, phizzes, which we had been lately called on to contemplate.

As to the men, there were two classes. One whose "expression" indicated that they had missed the aim of life, that they were deeply dissatisfied with their "*status*," and were seeking revengefully, for a change.

There was another set of countenances, few in comparison, but as widely different as daylight is from darkness. There was the high broad forehead, benign and intelligent, as if the owners wished all men to be happy, and felt it to be their duty to labor for that happiness; conscious of their intelligence, and of their duty to employ it in search of the true secret, of the highest human good.

In the speeches made, there was a frequent quotation of Scripture, but in such a way, as to impress us with the feeling that the quotations were made, not because of a loving and reverential confidence in Scripture authority, but from a conviction that it was authoritative, in most of those who were present. As much as to say, "you see I am on the side of the Bible, do not be afraid of me, as of an infidel."

- Be assured reader, that no scheme of human amelioration ever can succeed, where the Bible is not received "IN THE LOVE OF IT." Hence, the miserable failures of Ann Lee, of Fourier, of Brisbane, of Owen, and the thousand and one modifications of the Agrarian of ancient times, of the Arcadian and the Philansters of the present.

To make all men happy, we must first make them unselfish, in obedience to the Bible precept, "Thou shalt love thy neigh-

bor as thyself." But when that is done, the world becomes truly religious, and nothing more is needed.

As a means then, of making earth a paradise, where love, and intelligence and plenty, shall universally prevail, leaving no room for dissatisfaction, disquietude, for wasting anxieties and corroding cares, nor for want and famine and *disease*, we earnestly commend one item of early education—

*Implant into the very nature of your children, from earliest infancy, an affectionate and implicit belief in ALL Bible Teachings.*

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## HUMAN HEALTH.

The most forcible argument, is an appeal to the pocket; before it, independence crouches; prejudices vanish; the pride of consistency veils its face; and the warm love of kindred, and party, and religion congeals to a stone; it teaches men to observe, and compels them to the exercise of common sense.

A New York drayman or hack driver, considers his horse a part and parcel of himself, and the moment his animal ceases motion in cold weather, that moment he covers him with a blanket. Why this care? He knows that if neglected, the horse will take cold, and that in a day or two, he will most probably die of some form of inflammation about the lungs; yet multitudes of people perish every year, from being cooled off too quick after exercising.

More people die prematurely from want of care in any given year, than perish by plague, famine, pestilence and war.

The Duke of Wellington died of an over hearty meal of venison in November.

General Taylor was taken from the White House to the grave, by a bowl of fruits and iced milk, on a fourth of July.

One of the most eminent and enterprising citizens of Philadelphia, died of a New York dinner, consisting of champagne and lobster.

Stephen Girard lost his life by a milk wagon running against him, and which he might easily have avoided.

Jacob Ridgeway, his great rival in wealth, perished from a like cause.

Alexander the Great, died in a debauch.



And we need not enumerate the countless multitudes, who are gradually led to the grave, by the various intoxications of alcohol, opium and tobacco, from ignorance of the fact, that the appetite for them feeds upon itself, and grows by its indulgence.

No reformation can be relied on, which is not founded on intelligence, associated with a stern religious principle. Hence, it is not the doctor who is to renovate human health, and build up a new physical constitution for coming generations. All radical reforms aim at prevention, rather than rectification. To prevent a man from getting sick, is a more glorious mission than to cure him. The parent, the teacher, the minister, these are the parties who are to co-operate in raising sons and daughters of robust health, and cultivated intellect, and educated consciences, to occupy the responsible positions of a coming age.

It is a good omen, that intelligent, reflecting and humane teachers in different parts of the country, are beginning to make personal health, one of the branches of an elementary education. Is it not wonderful that more efficient steps have not been taken in that direction, long ago.

In the school for Young Ladies at MYSTIC HALL, *West Medford, Mass.*, Mrs. T. P. Smith, the accomplished principal, has a distinct professorship of Hygiene, while J. H. NORTHRUP, at Millville, N. J., has procured the services of an educated physician, for especial instruction in that direction. No school is entitled to the name of "*respectable and thorough*," where the pupils have not regular and stated teachings about health.

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## SUICIDE.

"*Self-slaying*," *falling by one's own hand*, is the literal meaning of a term, which, by common consent, is regarded as a crime against ourselves, against society, and against the Great Maker of us all. And yet in these latter days, it has found its advocates, like Congressional ruffianisms, polygamy, public plunderings, and the like. In a recent number of the *New York Observer*, a communication from a clergyman appears, seconded by an editorial remark, "*Self-Killing, not Self-Murder.*" And the sentiment, so shocking in itself, has passed unrebuk-

ed. Has it come to this, that one of the most conservative religious papers in the whole country, can stand out, unreprieved, as the palliator of one of the gravest crimes which a human being can perpetrate, inasmuch, as it is one that is not repented of? We can scarcely believe, that any man in his right mind, can kill himself; nor, properly speaking, can a man commit any sin at all, if he were in his right mind. A drunkard fires his neighbor's barn, or strikes his wife to the earth, and in his rage beats her to death. In his right mind, he would not have done so. But common consent sends him to the penitentiary or the gallows, without a question, because he put himself out of his right mind by his own act, by the indulgence of his own appetites; and just as guilty, do we beg leave to say, is the man, who, greatly gifted, abandons himself to study, to abundant eating, and a total neglect of those means of health, which our Maker, in his mercy, has placed within the reach of all. We are accountable for the right use of the reason which has been placed within us for our guide. Going mad after study, is not less a crime, than going mad after liquor, or after any other appetite; both are equally the unrestrained indulgence of a passion; one is the passion for brandy—the other is the passion for study. Are religious editors asleep, that they should allow to go unrebuked, an apology for self-destruction? We pause for answer.

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### SIMPLES.

There are simple drugs and simple brains, the latter having the majority. "It can do no harm, if it does no good," is a simpleton's speech about a "simple remedy." Let us see if this will bear investigation.

One of the sweetest "seventeens" we know of, in driving a nail on which to hang a canary cage, hit her finger instead of the nail—a thing not unfrequently done. In fact, a multitude, which no man can number, fail to hit the nail on the head, as to the great object of life! In a few moments, she began to practice a piece of piano music, which added to the injury, and in the course of the evening, the finger became painful. A friend advised to poultice it with the white of an egg, which, in its place, is a very mild article. Why! a dozen might be taken

into the mouth and passed along, even to advantage, if a man was hungry. She retired, but spent a night of agony; the whole house was in commotion, and the next day we were called on to prescribe for a felon, the safest treatment for which, if early, is to drive a lancet to the bone, and scrape upon it, so as to be sure of having gone deep enough. But to treat the pretty finger of a pretty patient in that way, was not to be thought of, until the last resort. Upon cross-examination, as necessary in physic as in law, all the above facts were ferreted out, when we concluded that there was nothing the matter but fright and the white of an egg. Thus: it had dried over the skin of the finger-end and became as impervious to the exhalation of that heat and moisture which pass out of the system unceasingly, as if it had been hermetically sealed with an encasing of brass. The result was, the heat and fluids accumulated, the parts became dry and hot and hard, and the pain became as unendurable as a pirate's thumb-screw.

MORAL.—“Simples” are only simple when in their proper place; and the familiar quotation, “*It can do no harm* if it does no good,” is, in medicine at least, a dangerous untruth.

Reader! Let us give you the most wholesome piece of advice of the season—

*Do nothing remedially without your Doctor's consent.*

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## SOUND SLEEP.

Any man who can bound out of bed as soon as he wakes of a mid-winter's morning is worth something; no fear of his not making his way through the world creditably, because he has the elements of a promptitude, decision and energy, which guarantee success. To invalids we make a comfortable suggestion worth knowing. If you have force of will enough to keep you from taking a second nap—and it is the “*second nap*” which makes its baneful influence felt on multitudes—it is better for you to lie awhile and think about it, until that feeling of weariness passes out of the limbs which you so commonly feel. But to sleep soundly, and to feel rested and refreshed when you wake up of a morning, four things are essential—


1. Go to bed with feet thoroughly dry and warm.



2. Take nothing for supper but some cold bread and butter and a single cup of weak warm tea of any kind.
  3. Avoid over fatigue of body.
  4. For the hour preceding bedtime, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening in cheerful thankfulness.
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### MEMORY,

Like every other faculty, is cultivatable. It is improved by exercise, and like a good friend, the more we trust it the better will it serve us. But memory may be aided. For example: you may take a newspaper or a magazine, perhaps several, and it may require inconvenient attention to bear in mind when the time expires for which you have paid for each. Now we will give you a lesson in "Memory made Easy."

 Make all your subscriptions payable on New Year's day, and lay by the amount long before the time, so as to make assurance doubly sure, and let all be paid at once. Thus a publisher will know his position at the end of each year, and you be saved from a multitude of resolutions, with all their uncomfortable attendants; among which are a half mad, half accusatory feeling embodied in the expression, with an appropriate gesture, as likely as anything else to be a kind of gritting of the teeth—"Well, I must send on my subscription to-morrow." But it so happens, and not seldom, that the collector comes before *your* to-morrow, and you have cheated your publisher out of ten per cent. of his bill without benefiting yourself a single penny by the fraud.

No insinuations towards *our* subscribers. We have no delinquents. We do not believe in the morality of affording opportunity for such a dereliction. There is no consistency in saying daily, "Lead us not into temptation," and as habitually tempt others to get in debt by offers of credit. The "Forerunner" of this Journal is the Inevitable Dollar, and it is against public morals, and to the ruin of many a benevolent and hard-working publisher, that pre-payment is not the universal law of the press; it is the most bootless ruin in the whole commercial world, for it all falls on one man, while the pecuniary benefit to each, of a multitude, is too insignificant to be appreciable.

The less a debt is, the greater is the turpitude of not paying it. There is a looseness of feeling on this subject not easily accounted for, and more surprising still, "Religious Newspapers" suffer more heavily from this cause, than any other class.

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### THREATENINGS OF DISEASE.

All serious diseases give their far-off warnings. Intelligence and careful observation would make a doctor's calling almost a sinecure. A gradual failure of the memory is a sure indication of approaching bodily infirmity or decay. Another important fact is, if any set of muscles are unduly exercised, they will lose their power; so also, if any function of the mind or brain is unduly stimulated, the result is temporary prostration or permanent destruction, according to the intensity and duration of that stimulus. Thus it is, that the young, who learn by memory, if highly stimulated to learn, become precocious, and either die early, or disappoint the expectations of their friends by settling down into mortifying mediocrity. Hence

1. Let the young learn slowly.
  2. Under intense bodily or mental application, if you find your memory failing you, as you value bodily health, and the mind itself, break away at once from all your engagements, and spend weeks together in out-door recreations.
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### THE GOOD PHYSICIAN.

No man can fully discharge the responsible and delicate duties of a practitioner of medicine, unless he possesses largely four cardinal qualities.

He must be Learned, Observant, Courteous and Moral.

Learned, that he may fully understand his business.

Observant, that he may daily add to his knowledge and know how to apply it.

Courteous, that he may win his way to the hearts of the suffering.

MORAL, that he may obtain and secure the highest confidence of those who place their lives in his hands.

## NEWSPAPERS AND PERIODICALS.

Whose mind does not run back to the sunnier days of childhood at the repetition of the dear familiar lines :

“In works of labor or of skill,  
I would be busy too;  
For Satan finds some mischief still,  
For idle hands to do.”

And how much better, too, is the good old Presbyterian custom of causing children to commit to memory such plain and wholesome truths, than of lumbering up their brains with the doggerel rhymes of *Old Mother Goose*, and such as

“There was an old woman, she lived in a spoon,  
And all she wanted was elbow room.”

Then again :

“O, Miss Mary, quite contrary,  
How does your garden grow ?”  
“Silver bells and muscle shells,  
And cucumbers all in a row.”

Eminently suggestive are such lines of—nonsense.

But what connection is there between newspapers and idle children? There is no connection whatever, reader, and that is precisely the point we are trying to make. We wish to express it as a mature conviction of our own mind, that one of the best protections for our children against the temptations of city and village life, is the habitual reading of a well-conducted family newspaper or periodical. If you want a child to take an interest in a paper, let it be *his* paper, sent to his address. In a reasonable time he will get to look for its coming, and feel the want of it, if it does not arrive at the usual time. Soon it will be a kind of necessity, and rather than be without it he becomes willing to make sacrifices and self-denials for the sake of saving any stray dime or half-dime which may happen to come into his possession. Peanuts and gingerbread, monkey-shows and fire-crackers, are vetoed, and the increment of a quarter of a dollar to a half, and so on, to the subscription price, is watched with an interest and a pleasure which few would imagine, and lo! the germs of an economy and a self-denial are planted before we are aware of it, which will grow to health, and wealth, and position.



The moment any child has learned to save, that moment such a child is rendered safe for life ; safe from the penitentiary, safe from the poor-house, safe from her whose chambers go down to death. Not only so ; during this time, the lessons learned from week to week, inculcated in short articles of precept and of fact—lessons in history, in finance, in morals, are indelibly impressed on the mind, and help to build up a character, which, with others like it, is to hold up the society of the next generation. Such being the case, no small responsibilities to our common country rest on the editorial profession ; and glad are we, that to be well informed, to be educated, is the first, the essential requisite, in an editor ; without it, he cannot keep his head above water. In law, physic, and divinity, an ignoramus may sail with the wind, may float on the tide of family, fortune, or party ; but the only life-boat of a living editor is actual intelligence—no sham can live an hour.

Be assured, reader, that the price of a periodical for each child in your family, who has entered the tenth year, is an investment which will yield a dividend of a million per cent. The very idea of "*taking a paper*" elevates a child, increases his self-respect, and that feeling of self-importance which is the germ of manly and womanly dignity.

Truth, knowledge, has an infectious influence about it. The possession of one item of intelligence leads to the desire of knowing a kindred truth ; this stimulates to investigation, when proper facilities, and encouragements, and aids are afforded ; and all at once, we find the child an investigator, with an interest which insures its remembrance ; and here we have a student *in embryo*—a self-taught scholar, the very kind of persons who, the world over, make the men of note of their time.

We have been a very long time in coming to the point of inviting parents, who take this journal, to look over the list of exchanges, on the last page of the cover, and make a good beginning for eighteen hundred and fifty-seven, by selecting some publication for each member of your family—that is, one for each child, one for your wife, and one, at least, for yourself—then, a good religious paper for the whole household. Perhaps you would do well to let each one choose for himself, subject to your superior judgment ; then, count up the advance subscription price of all, and send it right away, to commence from and

after the first day of January, eighteen hundred and fifty-seven, and their renewal every year will be among the pleasant events of "*Christmas Times*," which will not easily be forgotten; then, the editors will be sure of their money, and you sure of your papers; thus enabling them to labor cheerily, while you and all yours are reaping weekly gratification and instruction.

Two suggestions we give you as a matter of opinion only:—

1st. Give preference to the publication of the kind you want, which is nearest to you. "Local papers," as they are called, are of more importance than is generally supposed, when they are industriously edited. They keep you acquainted with the history of things around you, of the growth of your village or county, their improvements, changes, and the like. One of the most deeply interesting volumes in any man's library is a regular file of his village newspaper of twenty, of forty years agone. What reminiscences—how glad are some! others, how sweetly sad are they! And what a photographic panorama is given of the whole past!

Here we step aside to say to the editors of local papers, it will add to your permanent and best interests, to spend less time in scissoring city papers, and more in being "around" your own diocese, talking with the old people, hunting out early incidents of local interest, making yourself at the same time familiar with what Sam and Young America are about. In this way you, almost any one of you, will add a large percentage to your subscription list every year. Try it for a single year, gentlemen, and neither you nor your neighbors will ever repent of it.

Another suggestion: do not allow one member of the family to read any other paper than his own. This will have several very beneficial effects, not thought of by the superficial.

1st. It will prevent the very bad habit of borrowing a newspaper. Why! I would rather lend my umbrella, and even my dinner—*sometimes*!

2d. It is not profitable to read a variety of newspapers, no more than it is to hear a variety of preachers. We never saw a good Christian made by the latter practice, nor a head well filled by the former.

One paper well read, is more profitable than to have the skimming of a dozen; which last gives a kind of general diffu-

sive knowledge, which is the farthest possible from being practical, and practical knowledge is the great want of the age. It is the knowledge of minutiae, which is remunerative. While we would confine each one to the actual reading of his own paper, we would allow him to tell its news to the others. Does not any one know what pleasure it affords to tell to another what is supposed to be new? The desire to tell would induce greater care in impressing upon the mind the particulars of what was intended to be communicated, and this would cultivate a habit of minuteness, and accuracy of narration, which gives to conversation its instructiveness and its charm.

Then, again, a love of conversation is engendered, as to the useful and the true; a facility in expressing ideas grow up, which is invaluable; and we are never pained with the blunder of the pretender, "I have the idea, but can't express it satisfactorily." The fact is, an idea which can't find a medium of expression in words, is as empty as the head which holds it.

Suppose, then, a family should be of a size which would allow of the taking of some publication every day; we can scarcely imagine a more agreeable occupation for a winter's evening, than all gathering around the fire, and the father or mother, or eldest child taking the lead, to draw out the recipient of that day's paper, with the various side-issues connected with it.

Parents of New York and Philadelphia, and other large cities, it is a fault which has broken many hearts among you, that you *failed to make home inviting to your children!* and your sons sought amusement in the streets, or worse places; and your daughters in parties, with their frivolity, and heated rooms, and late suppers, and thin shoes, and gossamer dress—and the son, where is he? the habitu  of the club-house or billiard room, or lower down still: and your daughter—let the combination of the lily and the hectic tell.

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BUCKWHEAT CAKES.—To every three bushels of buckwheat, add one of good heavy oats; grind them together as if there was only buckwheat; thus will you have cakes always light and always brown, to say nothing of the greater digestibility, and the lightening of spirits, which are equally certain.



## OUR DAUGHTERS RUINED.

WHERE?

At fashionable boarding-schools.

How?

In manner and form to wit:

A young lady in good health was sent to a distant city, to finish her education at a boarding-school of considerable note. In one month she returned, suffering from general debility, dizziness, neuralgic pains, and headache.

It must be a very telling process, which, in a single month, transforms a rollicking, romping, ruddy-faced girl of sixteen, to a pale, weakly, failing invalid. It is not often done so quickly; but in the course of a boarding-school education, it is done thousands of times. Public thanks are due to a correspondent of the *Buffalo Medical Journal*, for the pains he took to ferret out the facts of the daily routine of the establishment, the proprietors of which so richly merit the reprobation of the whole community, both for their recklessness of human health, and their ignorance of physiological law. Said an accomplished lady to us not long since, "My only daughter is made a wreck of—she lost her mind at that wretched school!"

At this model establishment, where the daughters of the rich and of the *aspiring* are prepared for the grave every year, twelve hours are devoted to study, out of the twenty-four, when five should be the utmost limit.

Two hours are allowed for exercise.

Three hours for eating.

Seven hours for sleep.

Plenty of time allowed to eat themselves to death, at the expense of stinting them to the smallest amount of time for renovating the brain, the very fountain of life, upon whose healthful and vigorous action depends the ability of advantageous mental culture, and physical energy.

But what is the kind of exercise which prevails in city boarding-schools? The girls are marched through the streets in double file, dressed violently, of course, so as to inure to the benefit of the proprietors, in the way of a walking advertisement, knowing well enough that a file of young ladies, from the families of the upper ten, would monopolize attention on

any thoroughfare, even Wall-street. But what does an hour's prim walk effect, when, conscious of being the cynosure of every eye, they are put on their most unexceptionable behavior, when a good side-shaking, whole-souled laugh would subject the offender to a purgatorial lecture, to be repeated daily, perhaps, for a month? Verily, Moloch has his worshippers in this enlightened age, when parents are found to sacrifice the lives of their daughters, for the reputation of having them at *the* fashionable boarding-school.

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## BATHING.

ONCE a week is often enough for a decent white man to wash himself all over, and whether in summer or winter, that ought to be done with soap, warm water, and a hog's-hair brush, in a room showing at least seventy degrees *Fahrenheit*. If a man is a pig in his nature, then no amount of washing will keep him clean, inside or out. Such an one needs a bath every time he turns round. He can do nothing neatly.

Baths should be taken early in the morning, for it is then that the system possesses the power of reaction in the highest degree. Any kind of bath is dangerous soon after a meal, or soon after fatiguing exercise. No man or woman should take a bath at the close of the day, unless by the advice of the family physician. Many a man, in attempting to cheat his doctor out of a fee, has cheated himself out of his life; aye, it is done every day.

The safest *mode* of a cold bath is a plunge into a river; the safest *time* is instantly after getting up. The necessary effort of swimming to shore compels a reaction, and the effect is delightful.

The best, safest, cheapest, and most universally accessible mode of keeping the surface of the body clean, besides the once-a-week washing, with soap, warm water, and hog's-hair brush, is as follows:

Soon as you get out of bed in the morning, wash your face, hands, neck, and breast; then, into the same basin of water, put both feet at once, for about a minute, rubbing them briskly all the time; then, with the towel, which has been dampened by wiping the face, feet, &c., wipe the whole body well, fast and

hard, mouth shut, breast projecting. Let the whole thing be done within five minutes.

At night, when you go to bed, and whenever you get out of bed, during the night, or when you find yourself wakeful or restless, spend from two to five minutes in rubbing your whole body, with your hands, as far as you can reach, in every direction. This has a tendency to preserve that softness and mobility of skin which is essential to health, and which too frequent washings will always destroy.

That precautions are necessary, in connection with the bath-room, is impressively signified in the death of an American lady of refinement and position, lately, after taking a bath, soon after dinner; of Surgeon Hume, while alone, in a warm bath; and of an eminent New Yorker, under similar circumstances, all within a year.

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### A HAPPY CHRISTMAS

Is an impossibility to any man who has any money to pay within twenty days of New Year. This is a kind of negative "*recipe*," reader, but if you will attend to it, there will be a quietude and a luxurious "abandon," about Christmas Eve, which few people ever know. For the sake of humanity, try it once—only once—and the beauty of it will so enrapture you that it will never be forgotten. So, go and pay every cent you can, the moment you lay down this journal; and if there is a demand which you cannot pay, make a *timely* and *satisfactory* arrangement, so that your creditor may not calculate on you. He'll think the better of you for it, and be easier with you hereafter. This thing of waiting until the very last moment, and then going to a man who was relying on you, with your finger in your mouth, and a hang-dog look, is enough to give an honorable man an apoplexy.

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### NEW IDEAS.

MOURNFULLY pleasing are many of the reminiscences of our childhood. EBENEZER SHARPE, so portly, rubicund, and good! He inaugurated us into our Latinity. But of all he said and did, an act and a fact only now remain—a theory and a prac-



tice. Of the two, we rather think the practice was the more indelible. It was a practice, too, of singular uniformity and regularity, to give the girls a kiss of a morning. There was one, the sweetest of them all, whom, in forgetfulness, he would kiss twice. The theory, rather less impressive, but as durable, was in these words:

“Remember, young gentlemen, every new idea is worth a silver dollar to you.”

According then, to this money value of ideas, we find ourselves enriched to-day, and own our indebtedness to WM. G. HAESELBARTH, Esq., the editor of the *Rockland County Journal*, published at Nyack, N. Y., to the reading matter of which paper do we feel our indebtedness from time to time. Says our confrere, “If health is a duty, to subscribe for *Hall's Journal of Health* must be a duty also; for by means of one, the other can be preserved.” Q. E. D.

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### SMALL POX.

From extended and close observation, the following general deductions seem to be warranted:

1. Infantile vaccination is an almost perfect safeguard, until the fourteenth year.

2. At the beginning of *Fourteen*, the system gradually loses its capability of resistance, until about twenty-one, when many persons become almost as liable to small-pox, as if they had not been vaccinated.

3. This liability remains in full force until about forty-two, when the susceptibility begins to decline and continues for seven years to grow less and less, becoming extinct at about fifty, the period of life, when the general revolution of the body begins to take place, during which the system yields to decay, or takes a new lease of life, for two or three terms, of seven years each.

4. The great practical use to be made of these statements is—Let every youth be re-vaccinated on entering *Fourteen*. Let several attempts be made, so as to be certain of safety. As the malady is more liable to prevail in cities during winter, special attention is invited to the subject at this time.

## SLEEP.

The unwise of all economies is time saved from necessary sleep, for it begets a nervous irritability, which masters the body and destroys the mind. When a man becomes sleepless, the intellect is in danger. A restored lunatic, of superior mental endowments, said: "The first symptom of insanity, in my own case, was a want of sleep; and from the time I began to sleep soundly, my recovery was sure."

Let this be a warning to all who are acquiring an education. Every young person at school should have eight hours for sleep out of every twenty-four; for, as the brain is highly stimulated all the time, in the prosecution of study, it will break down, just as any other part of the frame, unless it have time for full recuperation. Better, a thousand times, to give another year to the completion of specified studies, than by curtailing sleep, to endeavor to get through that much sooner, at the risk of madness.

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## OUR DESTROYER.

The New York *Herald*, which makes itself called for all over the country by its prompt and liberal publication of documents of general and scientific interest, in an article on the mortality of New York, states a fact which will surprise many who look at the mere surface of things, that for the single week ending November 1st, 1856, not less than seventy-two persons died of diseases of the brain and nervous system; the week preceding numbered seventy. The maladies of the mind, how terrible! How does anxiety and care, and wounded pride, and vain ambition eat out the hearts and drink up the life blood of the stirring thousands of a large city! Medicine cannot cure these nervous diseases; in the vain attempt to do so, many lives are sacrificed every year. Employment, *employment*—that is what they want, such as will compel the mind away, pleasurably, to steady physical activities.

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## THEOLOGICAL STUDENTS,

With warm hearts and eager expectations, feed on the hopes of good to be done by them, when they have left the seminary.

In their anxieties, not to be found working *with untempered mortar*, and to make of themselves laborers, *who need not be ashamed*, and that from unfaithfulness or incompetency *the blood of souls may not rest on the hem of their garments*—in these solitudes, they very often apply themselves so sedulously to study, that they have not time for taking an amount of exercise, absolutely essential to the safety of their constitutions. We remember the names of many, who, in our schoolboy days, considered every hour out of their study, so much time lost, and they have died, long, long ago. As for ourselves, we let Venable, and Clelland, and Allen, and the lamented Congressman, J. G. Miller, study for us, while we “knocked around,” and here we are yet, on *this* side of forty-five, our eyes not spectacled, our head not bald, nor hair gray. We remember, however, several things connected with our college course. We lived by system. Got up at daylight, were never a moment behind time at recitation, never out of bed at ten o'clock, except on Society nights, and were always in a good humor, *because* we were never out of money—that affliction came on later. Now, with system, regular habits, moderate study, good humor, and money, what collegian could get sick, even if he were to try? And there was our friend, K. H. A., whom we found reciting in the senior class, when we entered college with the junior, and on graduating two years later, under that great orator and Christian gentleman, Gideon Blackburn, left him in the preparatory department. He never studied at all, took the world easy, never was sick a minute, and although he never got through college, he got out of it, wriggled himself into the ministry, got a wife, a fortune, and *then* a D.D., and has made one of the really useful men of his time. Now, we consider that as infinitely better than studying oneself to death at the threshold of the pulpit.

We believe that the first duty of a theological student is to take care of his health, and chew Hebrew roots and Greek themes afterwards.

As to one of our seminaries, nearly one-fifth of two specified classes died before the completion of their professional studies. To the friends of religion, this is an alarming statement, and in view of it, we call attention to the subject, with the suggestion, that lectures on the general laws of health, by educated physi-



cians of long practice, should form a part of the course of study during each session, from the first Freshman year at college, until they leave the seminary; and then, instead of a race of sickly imbeciles, as to bodily health, our pulpits would be filled with giants in intellect and physical vigor.

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### "I FORGOT IT."

It's no such thing. It's the biggest fib a man ever told to say, "I forgot it." It's a libel on memory. It's a misnomer. There are "*sets*" in lying, as well as in society. Away down yonder, about circle one hundred below par, where mean lies are current, a falsehood which gives you no chance of getting behind it—"I forgot it" is one of them—refuge is taken in the untangible. The chambers of the memory are impenetrable. The true interpretation of "I forgot it" is, "*I don't care.*" This simple idea well merits reflection; its bearings are far reaching. "*I forgot it,*" is nothing more nor less than *indifference*, and *indifference* is uncourteous and dishonorable, wherever it is applied, in reference to an engagement or a duty. Does an honorable merchant "*forget*" an engagement? Can we imagine such a thing as a Christian "*forgetting*" his duty or a mother her first-born? Only the milk-and-water folk, the do-nothing-no-bodies can "forget,"—such as haven't "character" enough to keep them from falling to pieces.


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### PURE MILK.

A GLASS of it, how delicious *in New York!* But such a thing is not believed to be possible by multitudes of country people. Reader, we can furnish you with a glass of it any day in the year. We have been supplied with it ever since "*we went to housekeeping*" in Gotham. It is furnished us by Friend Gurney, of 203 West 19th street, no doubt a lineal kinsman of Joseph John, and Mrs. Fry. He gets it from "*Friends,*" too. "But how do you know it?" says one. We know it by various signs and symptoms, which are quite satisfactory to ourselves; as, for example, a gallon of it yields no sediment of dirt, sand, or anything else; second, it is of the right consistency, as meas-

ured with a scientific instrument, which "*gives*" the density of any fluid; the density of Mr. Gurney's dairy being compared with the yield of a hundred dollar cow, belonging to a neighbor of ours, when we lived at beautiful *Yonkers*, opposite the Palisades of the Hudson; thirdly, a large yield of thick rich cream is found on the surface of our daily supply, every morning; and all know that nothing but pure milk, from a healthy and well-fed cow, can spread over its surface, after a few hours rest, a layer of rich cream.

Now, these reasons are perfectly satisfactory to ourselves. A more conclusive test we offer to our inquisitors. Just look in the face of our little two-year-old "Alice Hall," who feeds on this milk twice a day, and has done so *for years*! She weighs now more than her elder brother "Bob," who was raised on Jersey milk, happening to be over there in the sand flats, when as yet he hadn't happened himself.

Our friend, Mr. P., went a hundred miles up the river, for the express purpose of getting pure milk for his child, and in a short time its entire scalp was covered with a disgusting eruption. On inquiry, it was found that it was not manufactured milk; it actually was yielded by the cow, but she was fed entirely on grain which had gone through the process of distillation. On making a change, the child speedily got well. *Let families look well into the quality of the milk which is supplied to them.*  The brightest and most tidy-looking milk carts are often as suggestive as the "whitened sepulchres" of Scripture story.

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## STUDYING GRAMMAR.

JOSEPH T. BUCKINGHAM, one of the best of living writers and grammarians, once said that "Not one child in a thousand ever received the least benefit from studying the rules of grammar before he was fifteen years old."

We believe that countless thousands of dollars are more than thrown away, in defective modes of modern school-teaching. Children are put to studies long before their time—long before their minds are capable of comprehending their nature—and in the vain and painful effort to do it, disease is often engendered, by the premature and undue straining of the brain, to say no-

thing of that distaste and utter aversion to study, which is a very natural result, lasting sometimes for life, thus destroying, in embryo, minds which, had they been duly led, might have been the ornaments of any age.

We consider it a radical defect in our schools, that children are made to study branches which are above their comprehension, allied to an error not less mischievous, of being sent to school too early. A child should never be allowed to enter a school-room, not even a Sunday-school, if it has religious parents, until the seventh year, and for the next three years, should be allowed to study but one branch at a time, for a period of not over two hours at a time in the forenoon, and one in the afternoon; to have no studying to do at home, and be compelled to play in the open air, at least three hours after breakfast and two hours after dinner; the remainder of the time being expended in some pleasurable and useful handicraft.

From ten until sixteen, we would have them give four hours daily to brain work, learning one thing at a time, making thorough work of that one thing, so as never to have to learn it again, or unlearn a portion of it.

Be assured, it is for the want of some system like this, that so many of our children enter life with a general knowledge of many things, but knowing nothing critically or thoroughly; for after all, the only knowledge which makes us practically useful, is that which makes us acquainted with the minutiae of any subject.

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### CLERICAL EMPLOYMENTS.

The Doctor of Divinity, who recommends clergymen to take up some other employment, as additional means of earning money for their support, has lived to little purpose, if he has not observed two simple facts, and observed them millions of times.

1st. That there never was a time, in the history of our country, when an efficient ministry—a ministry working day and night—was more pressingly needed.

2d. That to be efficient in any calling, to make every stroke tell, all the time and energies of the man, soul and body, must be concentrated on that one calling.

The Master said the laborer was worthy of his hire; the servant thinks differently.



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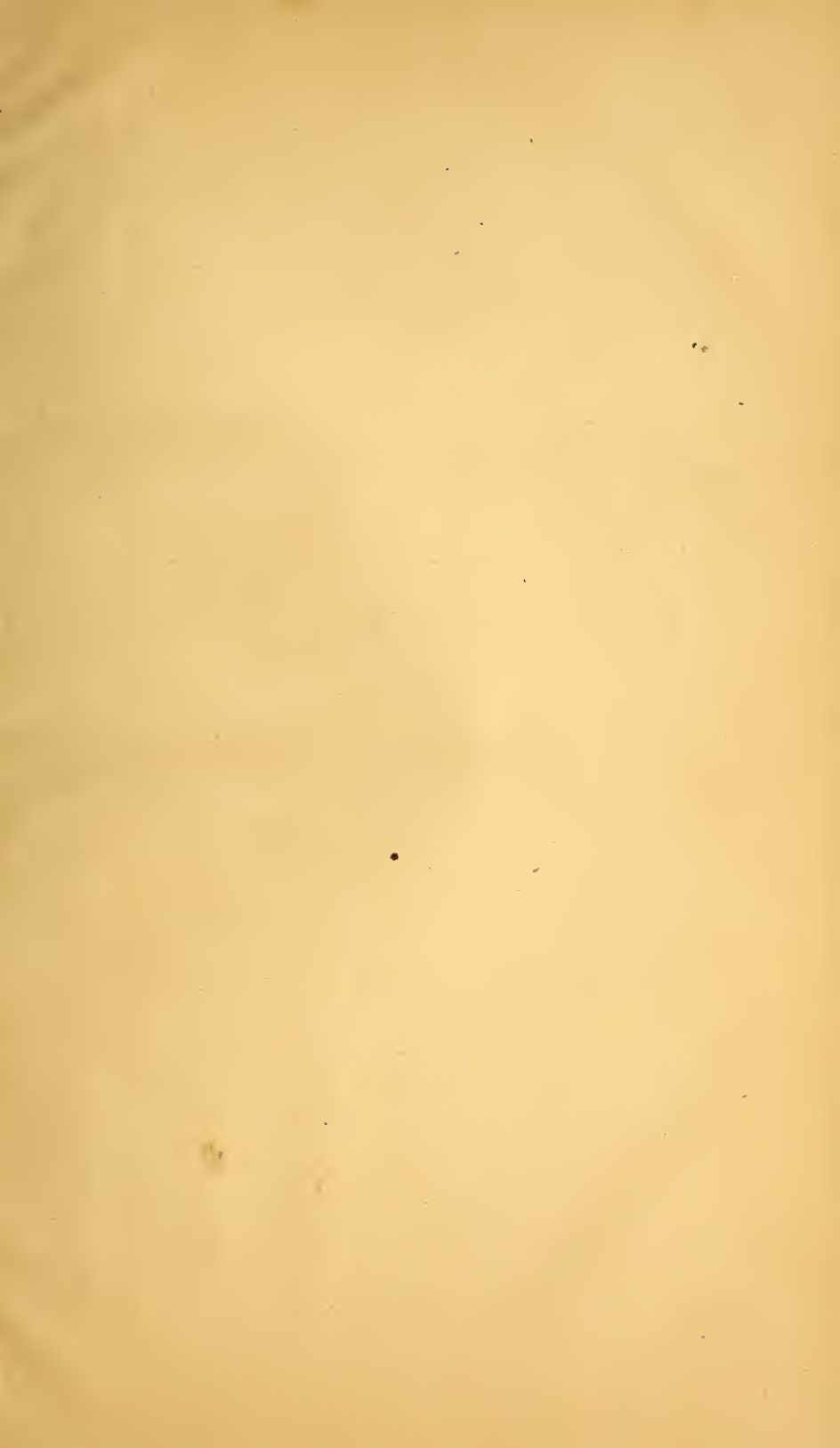
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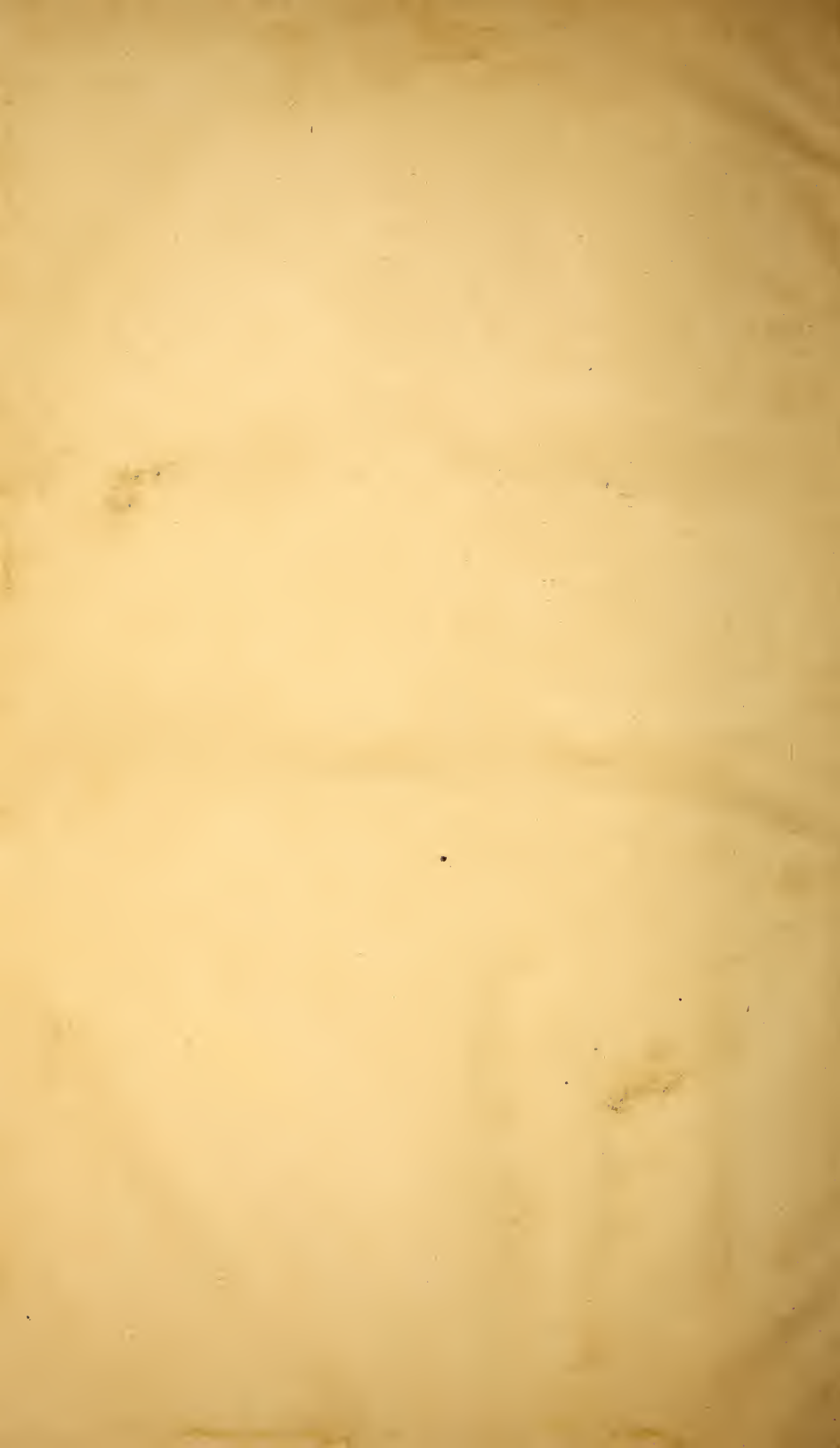
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